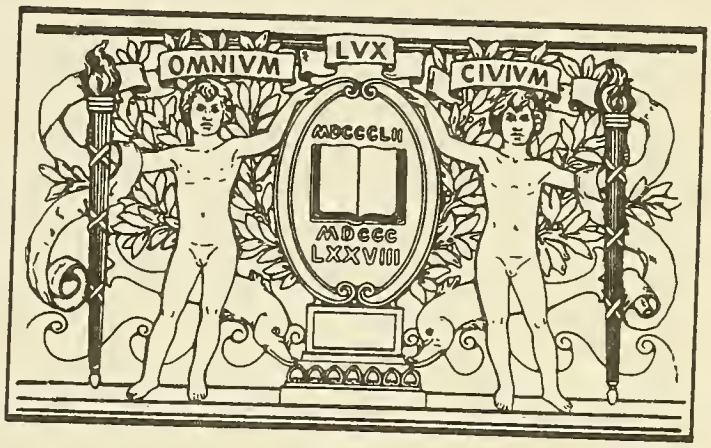

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THEORY

OF

PNEUMATOLOGY;

IN REPLY TO THE QUESTION,

WHAT OUGHT TO BE BELIEVED OR DISBELIEVED

CONCERNING

PRESENTIMENTS, VISIONS, AND APPARITIONS,

ACCORDING TO

Nature, Reason, and Scripture.

BY

DOCTR. JOHANN HEINRICH JUNG-STILLING.

TRANSLATED FROM THE GERMAN, WITH COPIOUS NOTES,

BY SAMUEL JACKSON.

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PREFACE,

BY THE AMERICAN EDITOR.

It is scarcely possible for one who assumes to treat, at the present day, of the spiritual world—its phenomena and laws—to regard it as an utter *terra incognita*, or as a mere theme of theory. The time has been when this was the case; when guess-work took the place of scientific induction, and a man was deemed to have met the demands of the subject by the exercise of a shrewd or fertile imagination. As in the case of the natural world, speculation preceded science, and ingenious men could sit in their closets and theorize upon the formation of the mundane system, without any appeal to the facts of geology—so a similar process of spiritual cosmogony has been in vogue in ages past. Regarding the unseen as a field of boundless conjecture, its realms have been peopled by the creations of Fancy; and as Fancy has appealed, so Fancy has responded. The voice and verdict of Reason have not been pronounced, nor has any decided practical influence been exerted by the most voluminous masses of speculation on the general subject. But a change has come o'er the spirit of the times; and as the science of Geology has supplanted the dreams of Cosmogony, so the onward course of things has brought us to a point where the ideal in psychology and spirit-lore is bound to give place to the rational and the real. Unexpected developments in this region have wrought a wide-spread conviction, not only that there is a world of spirits, but that it exists in a far closer proximity to the sphere of the natural than has been previously imagined. A man can not now well sit at ease and speculate upon the

world of souls as removed to an illimitable distance, and consequently making inaccessible any test of the soundness of his conclusions, but he is compelled to reason and to write under a deep consciousness of the presence and the pressing down, as it were, of that world of mystery upon the sensuous plane of the present life. From sources that originally presented little but food for ridicule, a strong light has issued forth, and shed itself upon the dense darkness enshrouding man's psychical economy, and disclosing more or less those hidden links which connect his existence here with his existence hereafter. With whatever incredulity and contempt the alleged phenomena of Mesmerism were at first greeted by the scientific and the religious world, the concession has at length been fairly though laboriously won, that there is a grand and momentous truth involved in them, bearing directly on the inner constitution of our being. The evidence on this score has been for some few years constantly accumulating and adding itself to the proofs drawn from somnambulism, religious ecstasy, epileptic trance, and other abnormal conditions, to say nothing of the unequivocal testimony of Holy Writ, of the possibility of converse with the spirits of the departed. The influence of mind upon mind, the communication of ideas from one to another when the parties stand in magnetic relation with each other, and the occasional entire subjection of the one to the will of the other, has been established beyond question; and in these phenomena it has not been difficult to recognise a preintimation of the mutual intercourse of spirits in the other life, and the possibility of that between the denizens of two worlds.

The establishment of the reality of this intercourse between the two grand spheres of human existence—the spiritual and the natural—is the dominant scope of the present work, the production of one of the choicest spirits of his age, and who has left a memory deeply revered among his German countrymen. A cotemporary, associate, and personal friend, of some of the distinguished *literati* of his era, among whom were Goëthe and Herder, he is yet known rather as the humble and fervent disciple of the Cross, than as the fellow of philosophers who

made little of the oracles of a Divine Revelation compared with the inspiration of their own lofty Rationalism. STILLING, on the other hand, did not scruple to avow himself of the Pietistic school; and his charming Autobiography discloses a life of simple, trustful, loving, joyful submission to the Divine Providence, persisted in through a series of difficulties, trials, privations, and distressing crises, relieved from time to time by the most marked interpositions, such as are scarcely to be paralleled in the whole range of recorded religious experience.* It is in this character, which is especially conspicuous in the present work, that he is so greatly endeared to the devout classes of Germany, among whom his name is almost a household word. Yet, that he was a man of high order of intellect, and entitled to rank among the first metaphysical writers of his age, is abundantly evinced, not only by the fine philosophic vein that runs through the present treatise, but by the dominant cast of all his voluminous publications. His was pre-eminently an intuitive mind, distinguished by a quick and easy mastery of all spiritual truth, and the ground of this is to be sought in the fact that the affectional element predominated in his nature, and from the ardor of love is evermore evolved the activity and keen perception of the intellect.

The grand object of the work is, first of all, to overthrow the system of Materialism and consequent Infidelity, which is ever prevalent in proportion to the sensuousness of the age; secondly, to accumulate a long and strong array of undeniable facts in the department of the supernatural, and to place them upon their proper basis, which can never be out of season; thirdly, to cast a clear and convincing light upon the state of the soul after death, in regard to which the most inadequate notions prevail; and, lastly, by the variety of solemn considerations presented, to promote personal holiness in heart and life. The work is, therefore, one of universal interest, as such is the character of its subjects: and it is not easy to conceive that a *candid* perusal of its pages shall fail to work in the reader's

* See "The Autobiography of HEINRICH STILLING," translated by S. Jackson, and published by the Harpers in 1848.

mind a conviction of its deep importance, as well as of its signal ability.

The subject may perhaps be justly deemed to have been hitherto somewhat unpopular, and it is one which, from its peculiar nature, is easily made a theme of ridicule and banter, and thus may be brought into ill repute with even serious minds, while the learned and the subtle deem it a realm too mystic and shadowy to invite their researches, even with a view to confute its assumptions. On all hands it is prone to be regarded as a subject on which there is no possibility of gaining tangible and reliable testimony. But it is in vain to argue against well-authenticated facts, or, from merely natural data, to judge of that which is spiritual. The laws of human evidence will be grossly outraged if the facts here recorded are set aside as valueless. Questions of life and death have been decided upon testimony no more valid than that which is here brought together in support of the fact of intercourse between the dwellers of the inner and the outer world. Indeed, we may say that there is scarcely an individual who passes through life without having either experienced something of the kind himself, or having the experience of others confirmed to him by evidence which he could neither gainsay nor resist. Although, therefore, a work of this nature will be quite sure to encounter the skepticism of many who will attribute all such alleged manifestations as are here treated to a disordered imagination or to visual illusion, and accordingly be disposed to regard with contempt the serious consideration of the subject, yet multitudes there doubtless are who will welcome a work professing to draw aside the veil which has hitherto curtained from human view the sublime realities of another world, and fortifying its positions with such a powerful array of facts and reasonings.

G. B.

New York, *March* 1, 1851.

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BIOGRAPHICAL SKETCH

OF

J. H. JUNG-STILLING,

The distinguished author of the present treatise was born at Florenburgh, a village of Westphalia, in Germany, September 12, 1740. He was the son of humble but pious parents, and his Autobiography presents us with a series of interesting tableaux of his father's and mother's ancestors for one or two generations, among whom there seems to have reigned an almost primeval simplicity and innocence. In opening the pages of his Memoir, we feel ourselves like a person who has entered a venerable mansion, to the occupant of which he is about to be introduced, but while his host is preparing to receive him, he is ushered into a gallery hung with family portraits, the originals of which, their names and histories, are detailed more or less minutely by some one in attendance, till, by the time the master of the house appears, the stranger feels himself measurably acquainted with the whole circle. The mother of Heinrich, one of the choicest spirits of the group, died in the early childhood of her son, and the care of his tender years devolved henceforward upon the widowed father. His management, though prompted by a conscientious desire to discharge his every duty as a Christian parent, was not of the happiest influence upon the finely-moulded character of the child. His sanctity was stern and severe, and a certain coldness of demeanor tended to chill the gushingly genial and affectionate nature of young Heinrich. He was a boy of vivid imagination, of exquisite nervous organization, of great sensibility, and a spirit that required a more delicate tact in developing his peculiar genius than his honest and pious father possessed. For some years after the death of the gentle Doris, his wife, the endeavors of Wilhelm Stilling, the father (says the son in his Memoir), "were directed, first, to the supply of his necessities, by means of his trade as a tailor; for he gave a considerable sum weekly to his parents for the board of himself and his child; next, to quench every inclination of the heart which had not reference to eternity; and finally, also to educate his son in the same principles, which he imagined to be true and firmly founded. He rose at four o'clock in the morning, and began his work; at seven he awoke his little Heinrich, and reminded him in a familiar manner of the goodness of God, who had watched over him, by his angels, during the night. 'Thank him for it, my child,' said Wilhelm, while dressing the boy. When this was done, he was made to wash himself with cold water, and Wilhelm then took him with him, shut the room-door, and fell on his

knees with him at the bedside, and prayed with the utmost fervor of spirit to God, during which the tears often flowed copiously to the ground. The boy then had his breakfast, which he was obliged to take with as much decorum and order as if he had been eating in the presence of a prince. He had afterward to read a small portion of the catechism, and gradually learn it by rote; he was also permitted to read old and pleasing tales, adapted to the capacity of a child; some of which were religious, and others of a worldly nature, such as 'The Emperor Octavian, with his Wife and Son;' 'The History of the Four Children of Haymon;' 'The Beautiful Melusina,' and the like. Wilhelm never permitted the boy to play with other children; but kept him so secluded, that in the seventh year of his age he knew none of the neighbors' children, though well acquainted with a whole row of fine books. Hence it was, that his whole soul began to delight in that which was ideal; his imagination was excited, because it had no other objects than ideal persons and actions. The heroes of old romance, whose virtues were described in an exaggerated manner, fixed themselves imperceptibly in his mind as so many objects worthy of imitation, and vice was in the highest degree repugnant to him. But because he was continually hearing of God and pious men, he was imperceptibly placed in a peculiar point of view, whence he observed everything. The first thing he inquired after, when he had read or heard of any one, had reference to his sentiments toward God and Christ. Hence, when he had once obtained Gotfried Arnold's 'Lives of the Primitive Fathers,' he could not cease from reading it; and this book, together with Reitz's 'History of the Regenerate,' continued his chief delight till the tenth year of his age; but all these persons, whose biography he read, remained so firmly idealized in his imagination, that he never forgot them during his whole life."

Some idea of the peculiar mould of his temperament may be gained from the account of his first attendance upon public worship in the little church at Florenburgh: "He was astonished at everything he saw; but as soon as the organ began to play, his sensations became too powerful, and he was slightly convulsed. Every soft harmony melted him; the minor keys caused his tears to flow, and the rapid allegro made him spring up. However indifferently the good organist understood his trade, Wilhelm found it, notwithstanding, impossible to prevent his son, after the sermon, from going to look at the organist and his organ. He saw them; and the virtuoso, to please him, played an andante, which was perhaps the first time that this had ever been done in the church at Florenburgh to please a peasant's boy."

His schoolboy days soon followed, and, as might be inferred from the promise involved in the traits that marked his childhood, an unquenchable thirst of knowledge displayed itself, forbidding him to rest contented till he had attained a finished education. His father favored the promptings of the boy so far as to put him at the learning of Latin, in which he made rapid progress. "It may easily be imagined," says the Memoir, in which he always speaks of himself in the third person, "what attention he excited among the other schoolboys. He was known merely in Stilling's house and garden, and had never been among other children. His speeches were always uncommon, and few persons understood what he meant. No youthful games, of which boys are generally so fond, affected him; he passed by, and saw them not."

Circumstances in his father's lot changed ere long, and the period arrived

when Heinrich was compelled to leave the Latin-school, and assist his parent in his trade. This was, however, a great trial to the lad; "he lived only among his books, and it always seemed to him that time enough was not afforded him for reading; on which account he had an indescribable longing to become a schoolmaster. This was, in his eyes, the most honorable station he ever expected to attain. The thought of becoming a preacher was too far beyond his sphere. But when he sometimes soared on high, imagined himself in the pulpit, and then reflected what a happiness it would be to spend a whole life surrounded by books, his heart enlarged — delight pervaded him, and then it sometimes occurred to him that God did not create this impulse in him in vain; therefore said he, 'I will be quiet. He will lead me, and I will follow him.'"

He was indeed led in the most signal manner by the Divine Providence, but not to the attainment of this particular object of his desire. He was destined to become, in outward vocation, a physician of the body and not of the soul, and even this goal was reached only through a series of the most wonderful trials of his faith and patience for a long course of years, which, however, were invariably succeeded by some interposition of the Divine hand put forth in his extremity, and having the most signal tokens of being vouchsafed in answer to prayer. This feature of his history gives it almost the air of a succession of miracles. Of this the reader can judge from the following account, given mostly in his own language, of his entrance into the university of Strasburg, whither he went to gain an education, without a dollar in his pocket, and trusting with childlike simplicity in the providing care of his heavenly Father:—

A friend, he represents, says to him: "My dear Stilling, I am heartily concerned for you, and most gladly would I provide you with money if I were able, but it is impossible."

"Hear me, my dear friend," answered Stilling, with a cheerful courage and a joyful mien; "I do not wish a single farthing from you: believe assuredly, that He who was able to feed five thousand people with a little bread, still lives, and to him I commit myself; he will certainly find out means. Do not, therefore, be anxious; the Lord will provide."

Two days before his departure for the university, he had in the world but a single rix-dollar remaining. He said nothing of it to any one, but waited for the assistance of his heavenly Father. However, notwithstanding his courage, he was still uneasy, and walked about and prayed inwardly to God. Meanwhile he happened to reach the Romesberg, and there met with a merchant from Schonenthal, who was a friend of his, by the name of Liebmann, who invited Stilling to sup with him in his lodgings.

After supper, Mr. Liebmann began as follows: "Tell me, my friend, who furnishes you with the money to enable you to study?" Stilling smiled, and answered, "I have a rich Father in heaven: he will provide for me." Mr. Liebmann looked at him and continued, "How much have you at present?" Stilling answered, "One rix-dollar, and that is all." — "So," rejoined Liebmann, "I am one of your Father's stewards, and will therefore now act the paymaster." So saying, he handed over thirty-three rix-dollars to Stilling, and said, "I can not at present spare any more; if you are subsequently able to return me the money, well — if not, it is no matter."

Thus provided for, Stilling made his arrangements at the university, and entered with eagerness upon his studies. When his thirty-three rix-dollars had melted down to a single one, he began again, as he relates, to pray fervently to God. God heard and answered him: for just in the time of need, an able and experienced surgeon, of his acquaintance, said to him one morning: "You have brought, I believe, no money with you. I will lend you six Carolines (about five pounds sterling) until you receive a remittance." Although Stilling knew not from what quarter a remittance was to come, yet he gratefully accepted the kindness.

A very important course of medical lectures was now announced, and those desirous of attending them invited. This being the principal thing with Stilling, he presented himself with the others to subscribe on Monday evening. He had no idea but that these lectures would be paid for like the others, after they were ended; but how was he dismayed when the doctor announced that the gentlemen would please to pay six louis-d'ors each the following Thursday evening! Now if Stilling did not pay on the day fixed, his name would be struck out. This would have been disgraceful, and would have weakened the credit which he absolutely required. As soon, therefore, as he had entered his room, he shut the door, threw himself upon his knees, and wrestled earnestly with God for aid and compassion. The Thursday evening, however, arrived, without anything of a consoling nature manifesting itself. It was already five o'clock, and six was the hour when he ought to have the money. Stilling's faith began to fail; he broke out into a perspiration with anxiety, and his face was wet with tears. While he was pacing the floor in his distress, some one knocked at the door. He called out, "Come in!" It was his landlord, Mr. R——. He entered the room, and, after the customary salutations, began: "I am come to see how you are, and whether you are satisfied with your lodging." Stilling professed himself perfectly satisfied with his accommodations, and Mr. R—— rejoined: "But one thing I am desirous of inquiring of you—have you brought money with you, or do you expect bills?" Stilling replied, "No, I have brought no money."

Mr. R—— stood and looked at him fixedly, and said, "For God's sake, how will you be able to proceed?" Stilling answered, "My friend Mr. T—— has lent me something."—"But he requires his money himself," said Mr. R——. "I will advance you money, as much as you need, and when you receive your remittance you need only give the bill to me, that you may have no trouble in disposing of it. Are you in want of any money at present?" Stilling could scarcely refrain from crying out; however, he restrained himself so as not to show his feelings.

"Yes," said he, "I have need of six louis-d'ors this evening, and I was at a loss—"

Mr. R—— was shocked, and replied: "Yes, I dare say you are. I now see that God has sent me to your assistance," and went out of the room. The good man brought eight louis-d'ors, and handed them to him, and then went away.

A fortnight after, he received, quite unexpectedly, a letter containing a bill for three hundred rix-dollars, a joint present from two friends. Stilling laughed aloud, placed himself against the window, cast a joyful look toward heaven, and said, "This is only possible with thee, thou Almighty Father:

may my whole life be devoted to thy praise!" He now paid the various friends who had assisted him, and had enough left to get through the winter at Strasburg. These anecdotes are related as nearly as possible in the words of the autobiography, and are a fair specimen of the whole spirit of the book.

He says also of himself at this time: "In the sphere in which Stilling now moved, he had daily temptation enough to become a skeptic in religion. He had heard every day new reasons against the Bible, and against Christianity, and against the principles of the Christian religion. All the proofs he had hitherto collected, which had always hitherto tranquillized him, were no longer sufficient to satisfy his inflexible reason; the trials of faith alone, of which he had already experienced so many in the dealings of Divine Providence with him, made him quite invincible. He therefore concluded as follows: He who so obviously hears the prayers of men, and guides their destinies so wonderfully and visibly, must be the true God, and his doctrine the word of God. Now, I have ever adored and worshipped Jesus Christ as my God and Savior. He has heard me in the hour of need, and has wonderfully supported and succored me. Consequently, Jesus Christ is incontestably the true God, and his doctrine the word of God, and his religion the true religion."

To those who may still feel disposed to be incredulous as to the facts here related, we would say that Stilling's was not an isolated case. The life of his companion and friend, the celebrated Lavater, abounded with incidents of the same kind; and there is still standing at Halle a vast edifice where thousands of orphans are yearly fed, clothed, and educated, all built by a single man, without so much as the capital of a single dollar. The workmen of this vast building were paid regularly every Saturday night; yet the builder had never at the beginning of the week any knowledge of the quarter whence the supply was to come: yet, at the time when needed, money in various ways was always sent to him, sufficient for his necessities. The statue of this man, Hermann Augustus Franke, stands in the centre square of these buildings, placed there by order of the late king of Prussia — a monument of the power of faith in God.

The circumstances of his acquaintance and marriage with his first wife, related by him with inimitable *naïveté*, illustrate that feature of his lifelong experience in the most remarkable manner:—

"Mr. Friedenberg had a daughter, who was the eldest of his children, and about that time in her twenty-first year. This young lady had loved quietness and retirement from her youth, and she was therefore reserved toward all strangers, particularly when they were better dressed than she was accustomed to. Although this circumstance, as it regarded Stilling, was not an obstacle, yet she avoided him as much as she could, so that he saw her very seldom. Her whole occupation, from her youth up, had consisted in those domestic employments which were suited to her sphere of life, and the necessary instruction of the Christian religion according to the evangelical Lutheran confession, together with reading and writing; in a word, she was a pretty, agreeable young girl, who had never mixed with the world, so as to be able to live according to the fashion, but whose good disposition richly recompensed for the want of all these insignificant trifles in the estimation of a man of integrity."

Stilling assures his readers that he had not particularly remarked this young

lady in preference to the other children of his friend, nor was he conscious of any special drawing toward her that looked to a serious issue. An unexpected incident, however, disclosed to both parties a latent and dormant germ of affection of which both were previously unconscious. This amiable girl, whose name was Christina, had been for some time very ill, and her physicians scarcely hoped for her recovery. Stilling happened at this juncture to make a visit to her father, by whom he was requested to stand sponsor at the baptism of an infant child; and, of course, made anxious inquiries respecting the patient, without dreaming of an opportunity of seeing her in her apartment. "That evening, however, after the christening was over, Mr. Friedenberg filled his long pipe, and said to the new sponsor, 'Will it afford you pleasure for once to visit my sick daughter? I wish to know what you will say of her. You have already more knowledge of diseases than many.' Stilling consented, and they went up stairs into the invalid's chamber. She lay in bed, weak and poorly; yet still she had much cheerfulness of spirit. She raised herself up, gave Stilling her hand, and asked him to sit down. Both sat down, therefore, at the table, near the bed. Christina did not now feel ashamed in the presence of Stilling, but conversed with him on a variety of religious topics. She became very cheerful and sociable. She was often subject to attacks of a serious nature, so that some one was obliged to sit up with her all night; another reason for which was, because she could not sleep much. When they had sat a while with her, and were about to leave her, the sick damsel requested her father's permission for Stilling to sit up with her that night, along with her elder brother. Mr. Friedenberg willingly consented, but with the condition that Stilling had no objection to it. The latter was glad to show this piece of friendship to the patient as well as to the family. He betook himself, therefore, in the evening, with the eldest son, about nine o'clock, to her chamber. They both sat down at the table near the bed, and spoke with her on a variety of subjects in order to pass the time; they also read aloud to her at intervals.

"About one o'clock in the morning, the invalid requested her two companions to be quiet a little while, as she thought she should be able to sleep. Accordingly, they were so. Young Mr. Friedenberg, meanwhile, stole down stairs, in order to prepare some coffee; but continuing absent some time, Stilling began to nod in his chair. About an hour after, the patient again began to move. Stilling drew the curtains a little asunder, and asked her how she had slept. She answered: 'I have lain in a kind of stupor. I will tell you something, Mr. Stilling! I have received a very lively impression on my mind, respecting a subject which, however, I must not mention to you till another time.' At these words, Stilling was powerfully struck; he felt from head to foot a trepidation he had never before experienced, and all at once a beam of light penetrated through his soul like lightning. It was evident to his mind what the will of God was, and what the words of the sick maiden signified. With tears in his eyes he arose, bent over the bed, and said, 'I know, dear miss, what impression you have received, and what the will of God is.' She raised herself up, stretched out her hand, and replied, 'Do you know it?' Stilling put his right hand into hers, and said: 'May God in heaven bless us; we are eternally united!' She answered: 'Yes! — eternally so!'

"Her brother now came and brought the coffee, placed it upon the table, and all three partook of it. The invalid was quite as tranquil as before; she was neither more joyful nor more sorrowful; just as if nothing particular had happened. But Stilling was like one intoxicated: he knew not whether he was waking or dreaming; he could neither think nor reflect upon this unheard-of event. However, he felt in his soul an indescribably tender inclination toward the dear invalid, so that he could joyfully have sacrificed his life for her, if it had been requisite; and this pure flame was as if, without being kindled, a fire had fallen from heaven upon his heart; for certainly his Christina had at that time neither charms nor the will to charm; and he himself was in such a situation that he shuddered at the thought of marrying. But, as aforesaid, he was stupified, and could not reflect upon his situation until the following morning, while he was returning home. He previously took a tender leave of Christina, on which occasion he expressed his fears; but she was quite confident in the matter, and added, 'God has certainly commenced this affair, and he will as certainly finish it!'"

During his absence he wrote an affectionate letter to Christina, which was read by her parents; and when the whole story came to their knowledge, although they were somewhat dubious of the result, yet on the whole they felt that they had no adequate objections to offer, and the young couple were permitted to consider themselves as henceforth pledged to each other in the bonds of an irrevocable covenant.

The union commenced under these singular auspices was consummated by marriage, at the bedside of Christina, on the 17th of June, 1771. It was not, however, of long continuance, as she died at the close of ten years from their nuptials, after having suffered from broken health for nearly the whole time. But the connection was still a happy one—his affectionate wife proving a source of ineffable comfort and encouragement to him during the long course of struggles that yet remained for him; for the warfare of affliction seemed to be with Stilling that from which there was no discharge till near the close of his life, when the "silver side of the cloud" was turned to the grateful eye of the sufferer, and his sun went down serene and majestic, an earnest of the eternal sunlit day which awaited his translation into a brighter sphere.

Stilling married twice after the death of his first beloved; and though the circumstances were not of the same romantic interest in the two latter cases, yet they were still in keeping with the peculiar genius of the man, and what we may term the general style of Providential dispensation which marked his lot through life.

It is not consistent with the design of a brief sketch like the present to follow our hero through all the varied incidents of his life, or to enumerate or characterize his voluminous literary labors. Suffice it to say, that the humble peasant-boy of Westphalia, the son of a tailor, and a tailor himself, gradually rose from one stage of repute and vocation to another, till he became professor of the universities of Heidelburg and Marburg, and private aulic-counsellor to the grand-duke of Baden.

His death took place April 2, 1817, in the bosom of his family, and in the ripeness of his honors. The profound and humble piety which had distinguished his earlier and his maturer years was but the laying in of a stock of

substantial peace and consolation in his dying hours. The final conflict, owing to the nature of his disease, was somewhat severe, so that in the midst of his excruciating spasms he would exclaim, "Strength, thou Conqueror of death!" —but his patience and fortitude throughout were beautiful. Once, and a second time, it seemed as if evil spirits sought to discompose his noble countenance; but his striking features soon returned to their dignity and benignity: and heavenly purity sat enthroned on his face, when at noontide, amid the cheering beams of a vernal sun, his sweet spirit was exhaled to the bosom of the Infinite Father.

THOU Love unspeakable and kind,
The element in which I move,
Behold with what a flame refined
My heart burns in thy precious love!
A nothing in the dust was I;
Yet thou, my All! mad'st choice of me,
My growing faith thou long didst try,
And my desires laid hold of thee.....

Giver of every perfect gift!
Thou foundst me in the lowly cot,
And kindly from the dust didst lift
And raise me to a happier lot.
For thou didst hear a father's cry;
A mother's prayers touched thy heart;
And power and spirit from on high
To me didst graciously impart.

Upon the golden scales of fate
My sufferings though didst nicely weigh;
Appoint my days their final date
When I must thy last call obey;
Didst form, e'en then, the plan sublime
Of what my future course should be,
The path didst show which I must climb
To reach my final destiny.....

Thus did I journey on my way,
Through many a winding up and down,
When, suddenly, a cheering ray
Beamed on my path—my load was gone!
My Leader, with a powerful arm,
The burden from my shoulder took,
And, with a look that grief might charm,
He plunged it in the flowing brook.

Following the footsteps of my Guide,
I walked more easy on my way,
Until, at length, a brilliant light
Announced the near approach of day.
It came—the golden morning came—
And all my anxious fears were fled;
I now have reached my blissful aim,
And loudly shall my thanks be paid.....

HEINRICH STILLING.

AUTHOR'S INTRODUCTION.

If we take a retrospective view of the history of mankind, from the present period up to the earliest ages, we shall find that it is increasingly interwoven with the influence of super or sub-human good or evil beings: beings, whose existence as well as whose actions seem to have no appropriate plan in the chain of sensible nature, and yet have been believed in by every nation upon earth, down to the present time.

The observation, that all these beings adapt themselves precisely to the character and degree of culture of the people by whom they are believed, honored, or abhorred, is at the same time both very just and remarkable. If we compare the mythology of the ancient Egyptians, Greeks, and Romans, with the wild romances of the Icelandic Edda, the grotesque labyrinth of the mythology of Brama, and the abominations of the ancient Mexicans, we shall find that the deities of each of these nations were, so to speak, their countrymen. The good conducted themselves precisely according to the manners of those that were esteemed the better class, and the wicked practised that which was regarded as vicious.

This observation gives some shadow of probability to the present prevailing idea among rationalists, that all these beings have, at no period and in no nation, been anything else than a dream, a deception of the imagination, and a fable, and that they are so still; but that this is nothing more or less than a *shadow*, may be easily proved. Let the following question be calmly, impartially, and conscientiously considered and investigated.

"Can the human imagination conceive or create anything for which it has no materials?" Every honest rational thinker will answer, "No; it can not possibly form an image of that which does not strike the senses." It, therefore, incontestably follows hence, that mankind never would have had even a distant presentiment of an invisible world of spirits, of the continuation of our existence after death, of good and evil spirits, and of deities, if that which is above sense had not revealed itself to sense. Why is it that we know nothing of an animal world of spirits? Why is the reappearance of friendly domestic animals never spoken of? Naturally because such a world never manifested itself to man. But where is there such a revelation of the rational world of spirits to be found, on the statements of which we can safely depend, and on the certainty of which, irreversible systems may be founded?

The genuine Israelite and the true-believing Christian immediately and with confidence reply, "In the Bible!"* True: but the public, for whom I write, consists of parties, whose ideas of this holy document, are much at variance.

The first of these parties receives, without hesitation, all that is said in the Bible, as the word of God; and yet this party is likewise divided into two distinct classes. The individuals, who compose the first class, adhere firmly to the articles of faith of the protestant church, and while they believe all the appearances from the invisible world, which are related in the Bible, reject everything of this nature subsequent to the times of the apostles; and when undeniable facts are adduced, ascribe them to a delusion of Satan and his angels, rather than retract anything from their system.

Those that belong to the other class not only believe all the supernatural appearances related in the Bible, but also the continuation of them down to the present time. But they generally run too far into the other extreme, by regarding as supernatural, all those effects of the imagination, or even of material nature, which are not comprehensible by the understandings of the generality of men; and especially by attaching more value and

* See Note 1.

importance to appearances from the invisible world, than belong to them. The latter point forms a particular part of my object in the present undertaking; I beg the reader to keep it in view.

The second of these parties divests the Holy Scriptures of all oriental embellishments, for thus they denominate all those images, for which their enlightened reason can find no place in the storehouse of their brain, because they do not suit its furniture. They give tolerable credence to the abstract history of the Bible, under the superintendence, however, of their rational criticism; but morals and morality they regard as the chief thing, whenever the Divine Revelation is the subject of discourse.

Finally, the third party believes neither in the Bible nor in an invisible world; it is to them a matter of indifference, whether, and in what manner they shall continue to exist after death; their element is intellectual knowledge and the pleasures of sense, and they reject that which is not capable of elucidation from the former and its approximate principles. This is properly the dominant party in the present day; the spirit of the times is the deity that guides them in all their actions, and that philosophy, which is continually changing like the fashion is his revelation; belief, even of the most credible things is entirely out of the question.

The intention of this work extends itself to all these four parties, and it would be well if it were attained. The undertaking is difficult; but as during my long and remarkable life, I have had a multitude of opportunities of making all kinds of observations; as an over-ruling Providence has likewise so guided me, that I have found the key to phenomena of a very mysterious nature; and as, lastly, I have been called upon to publish my theory by an illustrious personage, to whom I can refuse nothing, because all his wishes are noble and good — I therefore hazard it in God's name, and entreat all my readers to examine the work with calmness and an unprejudiced mind. I believe that it contains a word in season; as at present there are singular manifestations in various places, by which the well-meaning may be led astray from the pursuit of the one thing needful, into by-roads and errors.

I shall therefore show the first of these parties, that among a thousand dreams, deceptions, fables, and fantastic tales, there still continue to be some true and undeniable presentiments, visions, and apparitions of spirits, with which Satan and his angels have nothing to do. The enormous abuse, which the Romish church practised with these things from the very commencement, induced the Reformers to set bounds to it by articles of faith; but experience teaches that they have wandered, though less dangerously, yet quite as far on the opposite direction from the truth, which calmly pursues her radiant path between the two extremes.

I will prove to the second party, that there are very many important and apparently inexplicable phenomena, the causes of which they seek in the world of spirits, or even in Divine influence, but which are founded solely in human nature, whose depths have not yet been sufficiently displayed, and perhaps never will be wholly discovered. This mistake of these well-meaning, but not sufficiently instructed people, has given rise to the most monstrous fanaticism, and the most lamentable results. Hence sects have arisen, which have been a shame and disgrace to the pure religion of Christ; for instances of which, I refer the reader to a work of mine called "Theobald, or the Enthusiasts."

The third and fourth parties mutually agree in believing nothing of all this, but declare that it is all either a delusion and deceit, or the operation of some secret powers of human nature, hitherto concealed from us. But as, notwithstanding all this, there are nevertheless facts, the certainty of which can not be denied, they venture explanations, which are so absurd, that as Kœstner once said, "If they were true, they would be still more wonderful, than what they seek to explain away."

All these incredulous people are actuated by three different motives.

The first is, that system of materialism which they lay as the foundation of their elucidation, both with regard to the whole of the sensible world and the corporeal powers of nature and spirit, and which they hold as irreversibly true.

The second has superstition and its destruction for its object. The most senseless explanations are hazarded, and, with permission be it spoken, even *lies*, when they no more know how to help themselves, if they can only thereby give a mortal thrust to what they consider as superstition. But what is superstition? What is enthusiasm? At one end of the chain, the religion of Jesus in its highest purity, is enthusiastic superstition: at the other end stands the most senseless, and the wildest reveries in the place of truth! That holy guide through the obscure path of this life, which is intersected with so many cross-roads, you, my dear readers, will surely find, if with an unprejudiced and resigned mind, that loves the truth, you do not gape and grasp at that which is wonderful and extraordinary, nor seek to unfathom the hidden mysteries of the unseen world, but only to win the glorious prize, and to know nothing but Jesus Christ and him crucified. Should there anything ever occur to you from the hidden and mysterious world, act toward it according to the rules which I shall lay before you in this book, and then pursue your path without lingering long at the consideration of such objects.

The third motive is finally of such a nature that we pity it, and calmly hasten past it. Presentiments, visions, and apparitions of spirits, testify of an invisible world of spirits, which is the abode of departed souls, and of good and evil angels and spirits. They prove the existence of the soul after death, with the full consciousness of its present existence, and the recollection of the whole of its past earthly life; and besides this, also, the great truth of rewards and punishments after death. But this is an eye-sore to certain people; they are well aware what kind of fate awaits them, if what is said above be true. There are some, who suppose a kind of continuation of their thinking part; yet they do not believe in the recollection of their earthly life, but dream of an entirely new existence, which is a degree nobler and better than the present, and on which the life they have led here has no influence. But the whole of this idea is just as worthless as that of total annihilation after death; for if I am unable to remember anything whatever of my present

life, its various events, my wife, and children, and friends, my weaknesses, and my good actions: I am no longer the same person, but quite another being. May God graciously preserve us from such a future state! and eternal praise and thanks be ascribed unto him that the Bible, the universal judgment of all nations in every age, and continual unquestionable experience testify directly to the contrary.

All the ideas of persons of this class, are inferences, the principles of which are founded on materialism. My first attempt shall therefore be to ascend, destroy, and demolish, this strong and dangerous hold of infidelity.

PNEUMATOLOGY.

CHAPTER I.

MATERIALISM EXAMINED AND REFUTED.

Among all nations, tongues, and languages, from the beginning of the world until now, there has not been one which denied presentiments, visions, and apparitions; on the contrary, if here and there an individual appeared, who was so would-be wise and rational as to believe nothing of all this, he was abhorred as an atheist, who, after this life, might expect severe punishment. Of the many abominable deceptions, delusions, and horrible superstitions, which were united with the pure and simple truth, particularly among the heathen nations, history furnishes us with the most frightful examples. Our adorable Redeemer, Jesus Christ, then appeared, and became a universal blessing to mankind. He and his disciples taught divine truth in its purity, and everywhere strove against superstition and the errors of Jews and heathens, but they did not oppose the belief in presentiments, visions, and apparitions; on the contrary, they relate, that they had themselves experienced things of a similar nature. I do not think I need stop here to quote any instances of this, as they will naturally occur to my readers.

The idea which the universal Christian church formed, from the very commencement, of presentiments, visions, and apparitions, was principally founded upon the following view of the subject. They believed generally in an invisible world of spirits, which was divided into three different regions: heaven, or the place of blessedness—hell, or the place of torment—and

then a third place, which the Bible calls "hades," or the receptacle of the dead, in which those souls, which were not ripe for either destination, are fully made meet for that to which they have most adapted themselves in this life.* But all these regions had likewise their inhabitants: heaven, which they imagined to be on high, above the stars, was the seat of the supreme majesty of God, and its citizens were the hosts of angels and blessed spirits: hell was situated in the inward concavity of the earth, whither Satan, with his angels, will be finally banished, when he has finished his part upon earth, and it will then be also the abode of the accursed of mankind. The idea they formed of the system of the universe, was the following:—

They believed that the earth was the principal object of material nature; that the sun and every radiant star, which they regarded as nothing else than rarefied bodies of light, existed for the earth's sake, and all of these together for man's sake. To the stars they ascribed a great influence on the earth and its inhabitants; and they regarded them as the instruments by which God governed physical and moral nature. According to their ideas Nature stood in the centre of the universe, and all heaven with all its majesty, was obliged to revolve round the earth in twenty-four hours.

With respect to the invisible world, they believed, not only that Satan with his angels resided in the air, and had a great and mighty influence over mankind, but also that the holy angels were with and about the human race, that they protected them, and also had influence over them; that departed souls according to their peculiar circumstances might again appear, was with them beyond a doubt.

The Bible has nothing to object to the views adopted by the universal Christian church, and the Aristotelian and Platonic philosophy of the schools which then universally governed the reason of the learned, was also perfectly contented with it.† And if here and there a clear-sighted individual who thought for himself, found this or that point impossible, or some fervent gnostic on the other side introduced still more impossibilities

* For a full explanation of this subject, see note 5. † See note 2.

into this system of the universe and of spirits, it occasioned a paper war and a charge of heresy, but the principal ideas still continued to stand firmly and canonically in both churches, the eastern Greek, and the western Latin or Romish, and with them, presentiments, visions, and apparitions, which they all ascribed to the Spirit of God, to angels, and also to departed souls.

But ere long, particularly after the age of Constantine the Great, the clergy gradually forgot Christ's golden precept — "Let the greatest among you be as the least, and he that will bear rule, let him be as a servant." In opposition to this, they assumed increasing honors, and even strove for the universal government of the world. But having no worldly weapons, or at least very feeble ones, they forged themselves spiritual arms, and the invisible world presented them an inexhaustible armory: they assumed power even over evil spirits, and could cast them out; for when any one was afflicted with a disorder of a complicated nature, which the physicians could not explain, it was supposed he was possessed of the devil, and the priest must be sent for to cast him out. There were also witches and wizards, whom none could restrain, and whose influence none could withstand but the priests. Hades, which had been hitherto in itself an abode devoid of suffering, unless the individual brought anguish and torment in his own bosom into it, was now transformed into a fiery furnace, in which every departed soul, that had not rendered itself worthy of canonization (to which often nothing more was requisite than a mere blind obedience, an outward self-righteousness, and a persecuting of heretics), must of necessity be purified, like gold and silver. Now this was a particularly potent means of bringing even the mightiest monarchs, with all their hosts, and every Christian nation, into obedience to the clergy; for the latter asserted, and it was universally believed, that they really had the keys of purgatory, and that by prayers and masses for the dead, for which they took care to be well paid, they were able to deliver the poor soul from it, and to assist it in the attainment of the bliss of heaven.

These, and many other additional motives, made it a matter

of importance to the clergy, invariably to treat the powerful influence of the invisible world upon mankind as one of the most important points of faith. And here we arrive at the principal source of the most senseless and revolting superstition, which certainly deserves to be rooted out. But this is not accomplished by refusing to give credence to undeniable facts, but by stating the sacred truth in its genuine purity.

The Christian system of the spiritual and material world, described above, stood for fifteen hundred years unshaken. All at once, the monk Copernicus stood forth! With a mighty hand, he pushed away the globe from the centre of creation, fixed the sun in its place, and bade the former make the circuit of the latter in a year, and revolve upon its own axis in twenty-four hours. By this fortunate discovery, much that was incomprehensible became intelligible, and much that was inexplicable, demonstrable. The pope and the clergy were struck with amazement at it: they threatened curse and excommunication, but Copernicus had already made his escape from them; the earth was now in motion, and no anathema was able to arrest its progress. The consequences of the Copernican system have proved that the censure and apprehension of the Romish clergy were well founded: for now every fixed star was by degrees regarded as a sun, all of which were probably accompanied by their planets, and consequently the earth became a very inconsiderable point in the immense and boundless universe. But whether this system of the world, so generally received, be not still susceptible of some modification, will be seen in the subsequent part of this work.

During this period, Luther and his confederates had also accomplished a mighty revolution in religion, with respect to the articles of faith of the Christian church. The Holy Scriptures again became the sole criterion of faith and conduct, and the clergy of the protestant church renounced all claim to the government of the invisible world: they extinguished the flames of purgatory, and enlarged the bounds of hell by adding hades to it; no middle state or place of purification was any longer believed in, but every departed soul entered immediately upon

the place of its destination, either heaven or hell. I shall show, in its proper place, that they carried this point too far: it was wrong to make a purgatory of hades, but it was also going too far to do away with it together with purgatory. The protestant clergy, as such, troubled themselves, in other respects, little about the Copernican system. It was regarded as a subject which could have little influence upon the doctrines of the Christian faith; but they were mistaken: for succeeding astronomers investigated this system still further, and found that it everywhere stood the test. At length those great men, Descartes, Newton, and others, appeared, who, by their inventions and discoveries, definitely decided the point; so that the Copernican system is now established beyond all contradiction, in the opinion of the learned, particularly because all the calculations on the course of the stars, made according to this system, are found to be most correct.

The pope and his consistory probably only foreboded that this Copernican system of the universe might be injurious to the Christian faith; but it was now gradually evident that they had not been deceived. The following ideas now necessarily occurred to the consistent reasoner: "Earth, with its inhabitants, can not possibly be the chief object of creation: it is only an inconsiderable little planet, a point in the immense universe: the other splendid and capacious heavenly bodies must have much more value in the eyes of the Creator, and their inhabitants must likewise possess many advantages over the human race. Can it therefore be that the Son of God, the Logos, by whom the universe was created, took upon himself human nature, in this remote and inconsiderable corner of creation, and ennobled and elevated it to the throne of all worlds? The whole invisible world must therefore now make, with the earth, the annual circuit round the sun," &c.

I entreat my readers not to let themselves be misled by these specious arguments. I will point out to them, in the sequel, an immutable basis, which is in accordance with nature, reason, and the Bible, and on which their faith may rest unshaken, until at length we all attain to sight.

The clergy either gave themselves no concern about all this, or sought to combine it, as well as they could, with the doctrines of the church. The Roman catholic hierarchy continued their dominion over the invisible world, and the protestant took no notice of it. Presentiments, visions, and apparitions, were regarded as either a deception, delusion, and imagination — or, where the facts could not be denied, as the work of Satan and his angels. By their decree — that the pious were immediately, after death, received into heaven, and the impious plunged into hell — the gate was closed against the return of departed spirits to this world.

The new mechanic system of the universe had given human reason wide admission to further investigation, and, with its mechanic laws of nature, it now ventured into the world of spirits: and here originated the belief in the iron necessity of Fate, that monstrous parent of all infidelity, free-thinking, and, in a word, of the falling away from the genuine religion of Christ, and of dreadful antichristianism. The maxim was now once for all established, that nothing existed in the whole of created nature but matter and power. Matter was investigated in natural philosophy by all sorts of experiments; and chemistry, in particular, was very prolific in this way. By this means, some of the noblest, and, in human life, the most useful discoveries, were made; so that those who were engaged in these pursuits are deserving of eternal thanks. But as no other powers were discovered by these investigations than such as are peculiar to matter; or if the influence of secret powers was observed, it was immediately concluded they were also material, only not yet discovered, and that on making further progress the traces of them would also be found, which was generally the case — it was irreversibly established that there were no other powers than such as were material. The following syllogism now fully confirmed this proposition: all the powers of matter, including those of the body, act also according to eternal and immutable laws: the whole universe consists of matter and its powers; consequently every event which occurs

in the universe takes place according to immutable and unchangeable laws.

Hence proceeded another equally appalling and pregnant conclusion. If every event in the universe happens according to eternal and unchangeable laws, which are founded in matter, for an infinite variety of ends, the world is therefore a machine; that is, its whole organization is mechanical; but as every extraneous impetus given to a machine disturbs its progress toward the end designed, no beings can therefore exist who exercise influence on the material world. If such beings were necessary for the government of the world, and their co-operation in nature, the whole universe would be a very imperfect machine, and the supremely perfect Architect of all worlds could not have thus created it.

But what was to become of man, with his reasonable soul? At first they went carefully to work upon this point; for the men who were the authors of the mechanical system above mentioned, at least those of the greatest consideration among them, certainly had not the intention of doing an injury to religion, nor did they remotely foresee that their system would serve for its grave. Hence, though they also regarded man as a wheel in the great machine of the universe, yet they still contended for the freedom of his will; consequently also for liberty of action, under the regulation of reason. The contradiction between liberty of action and the eternal, immutable laws of nature, they thought to have obviated by maintaining that God, before the foundation of the world, had, as it were, formed a plan, according to which he would create and regulate this best of all possible worlds. He then received the human race into this world, who were to consist of purely rational and freely operative beings. Now as he, being an omniscient God, foresaw what every man and every being that was free to act would choose and do, he so formed his plan that every good and evil action fitted into it, and all at length must necessarily lead to the great end of all creation.

The idea of such a plan, and the regulation with respect to the influence of mankind, who were free to act, was called the

system of the best of worlds. A great number of thinking men and honest divines contented themselves with this fig-leaf apron, and there let the matter rest. But there were others who discovered its nakedness; for they said: "If God has interwoven the free actions of men into the eternal and necessary laws of nature, they must therefore themselves be infallibly unchangeable, and consequently take place of necessity, and the idea of human liberty is a deception."

This result naturally follows from the principle of the whole: if the former propositions were correct, the latter must be so too. But this is such a horrible thought, that the friend of God and man shudders through all his frame at the mere idea of it; for in this case all the sins and crimes from the fall of Adam to the last sinner of mankind are acceptable to God, for he has adopted them into the plan of the best of worlds; at least they were necessary for the Creator's purpose, because he did not avoid them: and is it possible to imagine anything more dreadful? Therefore when a person commits even the greatest crime, he may think: "This action is part of the plan of the best of worlds, otherwise God would not have allowed me to commit it; and as he has thus included it in his plan, he can not punish me for it." All the just and logical inferences which may be deduced from these axioms are of a nature so infernal, horrible, and revolting, that I do not wish even remotely to touch upon them. Here all Divine revelation, the Bible with all its contents, the mission of the Son of God, and the whole of his work of redemption, ceases. There is, at once, an end to all religion: if there be a God, we have nothing to do with him; and even were he himself the all-operating power of nature, it would be of no avail, because he governs all things according to the eternal and unchangeable laws of nature, in which no alteration can ever be made.

See, my dear friends, it is in this way that the so much extolled march of intellect leads inevitably to destruction, and carries along with it multitudes of the human race. This is likewise the non-religion of the "man of sin," over which he puts a religious mask.

The great Leibnitz was the inventor of the best of worlds. He probably did not remotely foresee that such consequences would arise from it: an English philosopher, however, directed his attention to it. He therefore sat down and wrote his "Theodice," a masterpiece of acuteness and profound thought; but in the end it proves nothing further than that even the greatest attainments are unable to defend a bad cause.

I know very well that not all of those who believe in the system of materialism are sunk so low as the horrible ideas above mentioned: there are an infinite number of descending gradations in it, on which multitudes of rationalists stand; but that all these gradations lead downward to eternal perdition, because they inevitably tend to this infernal irreligion, is undeniable. He that is a consistent reasoner, and is become a convert to materialism, can not do otherwise; his reason infallibly leads him to this appalling result: consequently this mechanical system is and must be totally false, and in the following pages I will incontrovertibly show that it is so.

Think not, my dear readers, that I am wandering too far from the subject. In order to found my theory of Pneumatology on an immutable basis, I must necessarily pursue this path, and first of all show the mighty objections that are raised against it.

If the world be a machine, which, by its concreated powers, pursues its course alone without any other assistance — if even God himself do not co-operate with it — neither good nor evil angels can have any influence upon it. Rationalists take this proposition for granted; according to their assertions, also, there are no such beings, and if there were, they concern us as little as the inhabitants of any of the planets; what the Bible says of them is metaphorical.

O my God, what frozen and comfortless sophistry is this! It knows nothing of any Father in heaven, nor of a Redeemer: is it then a wonder that the unhappy being that has espoused such a system, should lay violent hands upon himself?

During the time when these great philosophers were hatching this horrible basilisk, they left presentiments, visions, and

apparitions undisturbed, but the common people continued to believe them firmly; dreams were interpreted, and haunted places abounded; ghosts and hobgoblins were seen.

The *ignis-fatuus* belonged also to the class of terrific spiritual beings, and witchcraft abounded everywhere. There is no doubt, that this wild superstition produced dreadful results in several places, but still the people believed in God, and in Jesus the Savior of the world; they prayed in faith and confidence; they feared hell and hoped for heaven. Now if these superstitious notions and this pious faith be laid in the one scale of truth, and the present existing infidelity in the other, it will soon be seen which weighs the heaviest. The morals of those times compared with the morals of the present day, loudly testify that the abbe Jerusalem was in the right, when he said, "Rather give us the Spanish inquisition, than predominating infidelity." May God preserve us from both of them!

The consequences of a gloomy superstition were however more strikingly apparent than those of the system of materialism. It was not even remotely imagined, that it infallibly led to the infernal abyss; but on the contrary, it was hoped and believed that it would set religion forth in its highest purity. Superstition was therefore attacked with the weapons which philosophy furnished; it was cast down from the throne, but with it also the blissful and tranquillizing faith of the Christian: the latter of course was not done intentionally.

Balthazar Becker in Holland, and Thomasius in Germany, have immortalized their names by the overthrow of superstition.

It is impossible for me to discover that sacred truth, which treads the middle path, and overthrow superstition and infidelity, unless I exhibit and then destroy the basis on which all the antagonists of superstition, and of the true faith in conjunction with it, have erected and still erect their batteries.

The idea of the best of worlds (or the system of Optimism) had made it obvious, that the physical and moral world was governed merely and solely by its own concreated powers, and that neither God, nor good nor evil angels, nor spirits, had any influence over it. But they went still further: they proved also

as they thought, incontestably, that according to the meaning of the Bible, there were no spirits, and no good or evil angels. The existence of a God was still believed, but only from courtesy; yes, there were some even so ill-bred as to deny it; this was however a consistent inference; for if God has no influence over the world, we have consequently nothing to do with him, and it is very immaterial to us whether there be a God or not; for the world may have existed from all eternity, and have been its own God! See, my dear readers, to what monstrous ideas human reason leads, when left to itself!

The demonstration, that there were neither good nor evil angels, was founded on the following principles: First, God and nature creates nothing superfluous. Now as the nature of the whole visible world is endowed with its proper powers, it requires no other co-operating being; and if it needed such a one, it would be no perfect work; but God can create nothing imperfect; he must therefore have created the world in the best and most perfect manner.

And secondly, if besides God, there are other rational beings, they belong to another world, and do not concern us. Now as these beings can not be equal with God, but must be finite and limited, they are therefore liable to errors and mistakes, and thus they may be neither perfectly good, nor perfectly evil. There are consequently no beings that are thoroughly good or thoroughly evil.

But man himself is the greatest enigma; the thinking being within him, with all its concreated and inherent faculties, can not be defined as proceeding from the powers of matter. Consciousness, judgment, understanding, reason, memory, imagination, &c., can never be produced by any possible combination of these powers.

Here our materialists find it difficult to bring this unknown "something" into unison with matter and power. Leibnitz's "principles of indivisibility" and his "predetermined harmony," were completely rejected as untenable. There was, therefore, no other expedient left, than to take up the opinion, either that the soul of man was formed from the powers of nature, by the

incomprehensibly wonderful structure of the brain, and was therefore still a result of material nature and its powers, and also that at death it ceased to be; or else it was maintained, that the soul is an immaterial self-existent being that can only act or have any influence on external objects, through the medium of the body, with which it is united.

This is the most general opinion among the rationalists of the present day: and hence they draw the following inferences:—

The spirit of man is not matter; it can therefore have no powers that are ascribed to matter; it can not occupy space, nor act upon other bodies out of its own; in a disembodied state it is no longer obvious to the senses; it is therefore impossible for it to appear after death; and if the soul be really immortal, it retains nothing after death but a faint consciousness of its pre-existence, or recollection, until either at the resurrection, or by some still unknown process in the best of worlds, it regains a body, and thus begins to act anew; but whether it will then be able to remember its past life is uncertain, and scarcely probable; because it would in no case be in possession of its former organs, but of such as were totally different.

What melancholy ideas! How unhappy would mankind be if they were true! But, God be praised, they are not! and this I shall now, I trust, be able incontestably to prove. I therefore entreat the reader's closest attention and most serious reflection; and whoever then thinks himself able to refute me, let him do it: I will discuss the matter with him, only let it be done in an amicable and candid manner.

If the material world be so, as it presents itself to our senses; if God view it in the same light, then is the system of universal materialism, with all its dreadful consequences immutably true; for the whole demonstration is logically just; it merely depends upon the correctness of the premises; but that they are false, I will and am able to prove.

If our eyes, our ears, and in a word, all the organs of our senses, together with the brain and the nerves were otherwise formed and organized, the whole visible world would appear to us completely different to what it does at present. Reflect se-

riously and maturely upon this proposition, and you will find it true. If the eye were otherwise organized, we should be susceptible of light, colors, forms, figures, proximity, and distance, all in an entirely different manner. Only think for a moment of magnifying glasses and telescopes: the former makes everything larger; the latter, everything nearer. Now if our eyes were formed in a similar manner to these glasses, everything would be larger and nearer than it now is. By means of glasses, which are cut and polished in various ways, light and colors, and every form changes its appearance: now supposing that the eyes of all men were thus organized, all nature would receive a different form. Apply this to all the human senses and what will be the result? certainly nothing else than quite a different world, and consequently all our ideas and conclusions would be wholly different.

The human senses only perceive the surface of things in space and time: that is, in extension and succession; no created spirit penetrates into their inward nature, except the Creator alone that made them. We are limited beings; hence all our conceptions are also limited. We can not imagine to ourselves two things, much less a greater number, at the same time; we must therefore be so organized, that all things appear to us *separately;* that is, in space; and *in succession,* that is, in time. Time and space have therefore their origin merely in our own souls; out of us, in the being of nature itself, neither of them have any existence. Now as every movement in the whole creation occurs in time and space, without both of which no motion can possibly take place, therefore all the movements in the whole creation, are merely forms of ideas in our souls, which do not take place in nature; consequently all the systems of the universe, even including the Copernican, are merely ideal forms. The creation in itself being very different.

God, the Almighty Creator, views the universe as it is in reality and truth; and in fact, *He alone;* for all created beings are limited, and can there only form a bounded idea of the universe, consequently not so as it is in reality; if they venture to go beyond the limits assigned them; they fall into monstrous contradictions and error.

God has created us men in such a manner, and so organized us as we are. It is, therefore, his will that we figure to ourselves the universe in the manner that we do: for us, this idea of it is really the true one; and all that we perceive through the senses is not a vain imagination, but really founded on the nature of things;—our conviction is, therefore, not ideal; but that we do not view things as they really are—that is, as God regards them—is an eternal and incontestable truth.

All ideas which are founded upon time and space are limited. Now, as the eternal, infinite, and incomprehensible God knows no bounds, he does not regard the world in time and space; and as his view of it is alone the true one, the world is likewise not in time and space. Further, as that which we call body and matter occupies space and continues through time; as objects have each their separate motion in space, and act upon each other by their powers, &c.; and as time and space do not really exist in the creation itself, but are only forms of ideas—so, that which we call matter, power, and reciprocal influence, is mere human idea; in reality, everything is otherwise.*

We will call that part of creation which is obvious to the senses the visible world: within this visible world, we may and we ought to reason and judge according to the laws of time and space, and the mutual influence of objects upon each other; here we may and we ought to esteem and prize the Copernican system: but as soon as we transfer it to the world of truth, and seek to bring it into connection with the influence of God upon the visible world, we judge as a blind man does of colors, and fall into absurdities. Let the astronomer quietly continue to make use of it as a mathematical axiom, and to enlarge the visible creation by his inventions and discoveries: the ancient biblical representation, and the idea which mankind have formed of the universe from the earliest age—that the earth stood in the centre, and that the whole firmament moved round the earth,

* I can easily suppose that my readers, from all that has been said, will be startled, and think, what will be the end of it? Only read quietly and attentively further, and it will be apparent.

as also that this is the most important part of creation — are, to us, true and satisfactory; for, as all motion can take place in time and place only, and as time and space have no existence in the province of truth, so likewise no motion exists there, but merely in our idea; and therefore the firmament may just as well revolve in twenty-four hours round the earth, as the earth round the sun. The Copernican system is founded upon the real existence of time, space, and motion in each; but, as all three are not to be found in the realm of truth, the Copernican system is nothing more than an easier method of solving a difficult question. The ancient system of the universe, in which the earth, with mankind, is made the chief object of creation, and in which everything else revolves around them, is the most natural and obvious idea to all men; it is also the most easily united with the representations of that world which is above the senses, and is, therefore, the truest system for us: while the Copernican, on the contrary, has arisen from rational inferences, founded on the reality of time and space, and is, therefore, not true.

Every reasonable man, who is in any measure capable of calm and impartial reflection, must and will find all that has been hitherto advanced undeniably true; and should, here and there, any one have any doubt or objection still, let him state it: I will solve every doubt and answer every objection.

Now, what is the mechanic philosophical system with reference to the visible world? It is the only excellent means which God has granted us of knowing human truth, or what is true for us. But as soon as we venture with it beyond the bounds of the visible world, and seek by it to judge of that which is invisible, and even of God himself, we fall into shocking contradictions, and it is these that form the flaming sword of the cherub, waving in every direction, which keeps us back from the gates of paradise. But if we seek to advance still further, and, led on by this mechanical system, either deny everything that is not perceptible to the senses, and consequently does not belong to the visible world, or judge, even of God himself, according to the rules of things that are seen, and

lay this, as established and experimental truth, for the foundation by which to regulate our life and conduct, we shall commit a sin which, according to our Bible, drew after it the fall of Satan; for, by so doing, we make our reason the source of truth, and consequently a god. Now, from all that has been said, the following proposition justly and naturally results: —

God does not live and think in time and space; with him there is neither past nor future: consequently, there can be no question of any plan or concatenation of free action with fixed and immutable laws; the whole idea, therefore, of the best of worlds, is a childish conception, which can have no place in the province of truth. But, as we must necessarily form an idea on this subject, we receive, in faith, the biblical representation of the eternal counsel of God, and neither add nor take away anything from it. The Holy Scriptures conform themselves everywhere to human conception; but still in such a manner as is most becoming God and truth, and most productive of benefit to man.

The visible creation consists of bodies that are unknown to us. What we call matter and power are ideas peculiar to ourselves, which certainly have their foundation in those bodies, but which are, in themselves, by no means so constituted as we imagine them to be in time and space. Therefore, when we compare them with machines on which no extraneous influence may operate, we greatly err; for our visible world is closely united to the invisible world—both mutually act upon each other: the proof of this lies in our own natures. Our bodies belong to the visible, and our spirits to the invisible world; we do not feel with our senses, the substance of our spirits, but we feel their influence upon our bodies. Now, as we find, in our own beings, that a rational spirit can act upon matter, and does so without ceasing, how can any one venture to deny the influence of invisible beings, angels and spirits, on the visible world? There is, even in our visible world, a most powerful omnipresent body—a body, without which the whole visible world could not exist, and would be to us a cipher—I mean *light:* we regard it as matter—are able also, in various in-

stances, to treat it as such—and it is likewise found in our ideas in time and space; and yet it has properties which are completely opposed to the nature of all other matter. Consider only the different intersecting rays of all illuminating and illuminated bodies, which intersect each other in a million different ways, without impeding each other in their direct course. I should be glad to see that naturalist who could satisfactorily explain this from the eternal and immutable laws of matter.

Light is the connecting link between the visible and invisible worlds. The transition from one to the other is through its medium.

The whole universe consists entirely of created beings, each of which is an expressed and really existing word of God. All these divide themselves into two principal classes—into thinking, intelligent, and susceptible spirits, and into an infinite variety of other things, which are unknown to us beyond the visible world. Spirits, or the kingdom of spirits, again consist of various kinds, which always vary from each other according to their degrees of perfection, but all which associate together and act upon each other. Into this world of spirits man enters at his death; and his happiness or misery depends upon his having improved his time of probation or not.

Those spirits, or inhabitants of the world of spirits, who are, so to speak, on the borders of the visible world, and stand next in connection to us, are good and evil angels, and the souls of deceased men. The Holy Scriptures expressly testify that the former, the good and evil angels, have influence over mankind and over the visible world, but without trenching upon the freedom of the will.

The system of materialism maintains that the whole universe is governed by eternal and immutable laws like clockwork; consequently, the freedom of the will is a mere idea and delusion. Now, I have shown, in the preceding pages, that the eternal and immutable laws of nature are mere forms of ideas founded on time and space;—but as the latter are merely modes of thinking, so are the former, and, therefore, not only

inapplicable out of the visible world, but also in direct opposition to truth; for we really and truly feel ourselves free—our natures loudly tell us so, and even reason teaches it us, because the converse is incompatible with the divine, spiritual, and human natures, and is productive of the most frightful results; and, finally, the Bible maintains it on every page. God governs the world through every class of rational, free agents. His Spirit inclines the will of every spirit, by representing to it what is suitable. To all of them he gives laws, which are the foundation of eternal joy and blessedness; but he leaves them the free choice whether to obey them or not. Those that do not obey them are evil beings, whom he also leave at liberty; but his infinite wisdom and eternal love know how to gradually overrule the consequences of evil actions, in such a manner as eventually to produce salvation and blessing from them. These ideas develop, likewise, a part of the great mystery of redemption by Christ: and here I could annex a long and important dissertation on the fall of angels and men, and on the return of lost man to the Father by means of the true Christian religion; but it would lead me too far from my subject: I therefore take up my staff and proceed further.

CHAPTER II.

REMARKS UPON THE NATURE OF MAN.

I NOW descend again from that height where it is impossible for the human soul to continue long without becoming giddy. But I was obliged to venture this lofty flight, in order to precipitate that monstrous idol, Materialism, from the throne, and place upon it Theocratical Liberty.

From all that I have hitherto maintained, proved, and demonstrated, the reader must not infer more than is necessary to establish true and genuine faith, and to overthrow superstition. Just as the world appears to our senses, such is it also to us in reality; and as long as we continue within the bounds of the material world, the system of mechanical philosophy is a law to us: but beyond these bounds, it must by no means be considered as such.

The Bible affirms that good and evil angels, or spirits, act powerfully upon us and upon the visible world, and neither reason nor nature has anything against it; on the contrary, the attentive observer occasionally finds undeniable traces of such influence, as will be seen in the sequel. But here I must immediately, on the outset, premise an important warning.

In our present state, our corporeal and physical nature is ordered and organized solely with reference to the visible world. In our natural state, with the exception of our own souls, we perceive nothing of the world of spirits; and as our reason, likewise, can only found its conclusions on the evidence of the senses, it knows equally as little, out of itself and from its own sources of an invisible world and its operation. It is only Divine revelation, and individual experience for a length of time, which teach us that beings from the invisible world, and also God himself, have manifested themselves to the senses and act upon our visible world.

From these observations, it is clearly evident that nature and reason are by no means referred to the invisible world and its influence, and that the Holy Scriptures, in all the testimonies which they give of this influence, point us solely and exclusively to the Divine government, and its holy and all-directing providence. The angels are all of them ministering spirits, sent forth to minister to those that are the heirs of salvation: Heb. i. 14, and also in other places to the same effect. But we nowhere find even the slightest hint that we ought to apply to them in any manner, or pay attention to them: much less ought presumption, curiosity, or a desire to know the future, excite us to enter into connection with the world of spirits: this is even forbidden, like divination and witchcraft. He, therefore, that seeks presentiments, visions, and apparitions, sins greatly. They are exceptions from the rule, and to them we are not referred: they however are, and ever will be, remarkable and deserving of the most faithful, thorough, and impartial investigation. The sequel will show the reason of this.

As soon as the system of materialism is proved to be false, and of value in the physical world only, being totally incompatible with the world of spirits—because the former is founded only on time and space, but the latter by no means—so the reciprocal operation of two things, which are remote from each other as to time and space, is likewise impossible in the material world; but in the spiritual world, not only possible, but natural.

To forebode something signifies the apprehension of something remote, either in time or space, so that the individual is, more or less obscurely, conscious of it. When I say I forebode something, I infer, from reasonable grounds, that some particular thing will occur, or that it is taking place at a distance. By the words, "I have a foreboding or presentiment of something," I express the feeling of the influence of some being, unknown to me, that designs to inform me of something that has taken place at a distance, or something future—that is, approaching. But, in order to shed light upon this obscure subject, let us examine human nature a little more closely.

The idea of human nature that had previously generally prevailed, consisted in this: man was regarded as a being constituted of body and soul; the body was considered as a very artificially-organized machine, which was set in motion and operation by the soul. This idea is also quite correct, according to the laws of the material world, and the mechanical system which prevails in it; we can not, and we ought not to, regard our bodies in any other light.

The soul was denominated "spirit"—of which, however, nothing further was known than that its operation was felt; and this is also perfectly correct, for its substance does not belong to the material, but to the spiritual world, and can not, therefore, be felt by us in our present state: but *how* these extremely different substances, spirit and body, could reciprocally act upon each other, no one knew. Elucidations were hazarded, but contradictions opposed themselves; faith was exercised, and reason taken captive; and this was the surest way, under those circumstances: but now the path is opened out to us, so that, at least, we are come much nearer the truth.

The science of animal magnetism, which had occasionally manifested itself from the earliest ages, and was brought into a system by Mesmer, between the years 1770 and 1780, but which, at the very outset, met with the most profound contempt, in consequence of the most extravagant charlatanry, and the most shocking abuse which was made of it, was now investigated by very able, impartial, and candid naturalists—by men who really can not be charged with the weakness of enthusiasm.

Those who are the best known to me, are the late counsellor of state, Bockmann, of Carlsruhe, and my never-to-be-forgotten friend, Doctor Wienholt, surgeon, of Bremen, who is now no more. Bockmann was also my warm friend, and communicated many observations to me with his own lips. To these must be added another credible witness, Doctor Gmelin, of Heilbron: this very learned, and anything else than fantastic or enthusiastic individual, has given to the public his very striking experiments in several volumes. The late Doctor Wienholt, had also collected his highly interesting animal-magnetic practice of

twenty years into several volumes, of which he had published one or two of the first, when he was overtaken by death. Scherf, the celebrated physician to the prince of Detmold, subsequently completed the publication of this work. Besides these, I have met with many professional, and non-professional men in my various journeys, for whose incorruptible integrity, penetration, and strong attachment to the truth, I can vouch, from whom I have learned things still more mysterious, and such as are in the highest degree remarkable, but which are not of a nature to be made public.

To avoid all unnecessary prolixity, I will only here adduce such results of animal magnetism, as are certain, and beyond a doubt; but if this be not sufficient for the reader, let him attentively peruse the works above mentioned, and he will assuredly be convinced. But before I proceed further, I must give all my readers a serious caution: animal magnetism is a very dangerous thing. When an intelligent physician employs it for the cure of certain diseases, there is no objection to it; but as soon as it is applied to discover mysteries, to which we are not directed in this life, the individual commits the sin of sorcery — an insult to the majesty of Heaven.

When a person of either sex is gently stroked, according to certain rules, by another person of either sex, over his clothes (for it is not necessary to undress), and when this is frequently repeated, many fall into what is called the magnetic sleep (somnambulism): some earlier, some later, and many not at all. In this state, all the senses are at rest; no noise, no sudden entrance of light, no violent shaking can awake them, and the body is as it were dead, with the exception of those motions which are necessary to vitality. The inner man enters into a more elevated, and agreeable state, which gradually increases, the more frequently magnetizing or stroking, according to certain rules, is repeated. The exaltation of the inner man rises in many persons to such a height, that they come into connection with the invisible world, and they very frequently reveal hidden mysteries, and also remarkable things, which are taking place at a distance, or will shortly happen.

The following circumstance is very striking, and in fact, astonishing. During this magnetic sleep, the individual has not the smallest perception of the visible world; he only sees the person who magnetizes him, and who stands in *rapport* with him, not however with the visual organs, for they are either convulsively closed, or if open, the pupils are as much dilated as in a complete *gutta serena*. I have myself held a lighted candle immediately before the eyes of a person in this state, but the pupils continued extended and immovable, he perceived nothing whatever of the light; but the individual sees the person who magnetizes him from the region of the pit of the heart, in a luminous azure radiance, that surrounds the whole body like a glory. With many, the exaltation of the inner man rises so high, that they read most distinctly, the thoughts and ideas which pass in the mind of their magnetizer.

I have said that these persons, in their elevated state, are unconscious of anything in the visible world, except their magnetizer; but as soon as the latter places them in *rapport* with another person, by means of certain graspings of the hand, they immediately see this other person in like manner, not with the eyes, but from the region of the pit of the heart; and in this same way, they perceive also, distinctly and correctly, what that person thinks and imagines at the time. In this state, the somnambulist has a most lively recollection of his whole life; all the faculties of his soul are in a state of elevation, but as soon as he awakes again, he is totally unconscious of it.

Persons who have long been magnetized, who have often been in a state of somnambulism, and have attained to a high degree of inward vision, read and recognise drawings and pictures which are held before the pit of their hearts. That there is no deception in this matter, which is incomprehensible according to our common mode of thinking, is evident from the repeated experiments that have been made; so that there is no longer any doubt of the certainty and correctness of the fact. Gmelin, Wienholt, Bockmann, &c., have made these experiments so frequently and so carefully, that the thing may be received as

an infallible truth, founded in nature, and from which correct inferences may be drawn.

A well-known, learned, and estimable divine, saw these experiments in Hamburgh; they appeared to him so remarkable, and brought to light so much of what was before mysterious, that he published a very interesting little book on the Inward Man: but the following account, which is contained in a Strasburg paper, called the "Courier of the Lower Rhine," (number 31, 12th of March, 1807), exceeds in remarkableness all previous experiments upon this subject. I will therefore insert it it verbatim: —

"The history of the somnambulist of Lyons," says the Journal de Paris, "presents an assemblage of such striking facts, that we should be inclined to regard the whole as charlatanry and deceit, if credible eye-witnesses had not vouched for the truth of it. People may smile on hearing it asserted, that an hysterical woman possesses the rare gift of revealing future things to those with whom she stands in *rapport*, but such is the case; the wise man believes without precipitation, and doubts with caution. M. Petetain, an esteemed physician in Lyons, who has long watched the progress of the disorder with which the lady is afflicted, is occupied in arranging the facts he has collected, and in preparing them for publication. Previous to the appearance of M. Petetain's announced work, we will adduce the following facts, which are related by a respectable eye-witness, Mr. Ballanche.

"The catalepsy of a lady in Lyons, had been for some time the subject of conversation in that city; and M. Petetain had already published several very surprising facts relative to it, when Mr. Ballanche became desirous of being an eye-witness of the astonishing effects of this disorder. He chose the moment for visiting this lady, when she was approaching the crisis.* At the door he learned that not every one without distinction, was permitted to approach the patient's couch, but that she must herself grant the permission. She was therefore asked if she would receive Mr. Ballanche; to which she re-

* The time of the magnetic sleep.

plied in the affirmative: upon this he approached the bed, in which he saw a female lying motionless, and who was to all appearance, sunk into a profound sleep. He laid his hand, as he had been instructed, on the stomach of the somnambulist, and then began his interrogatories. The patient answered them all most correctly. This surprising result only excited the curiosity of the inquirer. He had with him several letters from one of his friends, one of which he took, with whose contents he imagined himself best acquainted, and laid it folded up, on the stomach of the patient. He then asked the sleeper if she could read the letter, to which she answered yes. He then inquired if it did not mention a certain person whom he named. She denied that it did. M. Ballanche being certain that the patient was mistaken, repeated the question and received a similar answer in the negative; the somnambulist even appeared angry at his doubting it, and pushed away the hand of the inquirer and the letter from her. M. Ballanche, struck with this obstinacy, went to one side with the letter, read it, and found to his great astonishment that he had not laid the letter he intended to have selected on the stomach of the sleeper; and that, therefore, the error was on his side. He approached the bed a second time, laid that particular letter on the place; and the patient then said, with a certain degree of satisfaction, that she read the name which he had previously mentioned.

"This experiment would, doubtless, have satisfied most men; but M. Ballanche went still further. He had been told that the patient could see through the darkest substances, and read writing and letters through walls. He asked if this were really the case, to which she replied in the affirmative. He therefore took a book, went into an adjoining room, held with one hand a leaf of this book against the wall, and with the other took hold of one of those that were present, who, joining hands, formed a chain which reached to the patient, on whose stomach the last person laid his hand. The patient read the leaves that were held to the wall, which were often turned over, and read them without making the smallest error.

"This is a faithful and simple relation of what M. Ballanche

saw. An infinite number of objections may be brought against it, but a hundred thousand substantial arguments can not overthrow one single fact. The lady still lives, is seen by many impartial persons, and was long attended by an expert and respectable physician, who attests the same. The individuals give their names. Who is bold enough still to deny it?" So far the Strasburg paper.

This narrative contains nothing that is not confirmed by numberless experiments: one circumstance is, however, remarkable, that the lady in question can read at a distance, without coming into immediate contact, when a line of persons take hold of each other's hands, the first of whom lays his hand upon the pit of the heart—not of the stomach, which has nothing to do with the matter—and the last holds the letter: however, she reads through neither the partition nor the wall, but through the soul of him who holds the book or letter. By a similar connection or chain, electricity, or the electric shock, is communicated. All this is still obscure, but in the sequel it will become clearer.

Equally remarkable, and perhaps still more important, is the observation, to which all confidence may be attached, that somnambulists, when they have attained to a certain high degree of clearness of vision, manifestly and distinctly perceive the thoughts and ideas of him with whom they are placed in rapport. He, therefore, who intends to magnetize another, should himself be a person of pure heart, of piety and integrity.

Among so many experiments of this kind, I will only adduce one, which Gmelin relates in his work abovementioned. He states that, in the year 1780, he went to Carlsruhe to collect facts relative to magnetism, and found what he was in search of. He was told there was at that time a somnambulist there, whose inward vision was so clear that she could distinctly read what passed in the souls of those with whom she was placed in connection: if he would, therefore, bring the patients, whom he had then under cure, distinctly in succession before her, she would tell him what his ideas were. He followed this

advice, and found the fact was really so: she told him, distinctly, everything that he imagined.

Another individual of great integrity, and to whom I am much attached, told me that his wife had once a housekeeper, who had also been magnetized on account of illness, and had at length, during her magnetic sleep, attained an extraordinary degree of clearness of vision. In this state she had communicated remarkable and important discoveries concerning the invisible world, which were in exact accordance with a work of mine, entitled "Scenes from the World of Spirits," although she had never seen my book, nor knew, nor could have known, of its existence.

She brought intelligence from the invisible world, respecting certain important personages, enough to make the hearer's ears tingle. She once said to her master, in the crisis, "Your brother has just expired at Magdeburg." No one knew anything of his illness, and, besides this, Magdeburg was many miles distant. A few days after, the news arrived of his death, which exactly agreed with the prediction.

According to our common conceptions of human nature, the fact is astonishing, incomprehensible, and most remarkable, that all somnambulists, even the most vulgar and uneducated people, begin clearly to recognise their bodily illness, and even prescribe the most appropriate medicines for themselves, which the physician must also make use of if he wishes to gain his end. Even if they do not know the names of the remedies, yet they describe their qualities so minutely that the physician can soon ascertain them. In this state, also, they speak high German, where this is the language of the pulpit and the written tongue.*

It is also very remarkable that somnambulists, who have often been in this state and at length attain this clearness of vision, arise, perform all kinds of work, play on an instrument if they have been taught music, go out to walk, &c., without their bodily senses having even the smallest perception of the

* In most parts of Germany, the middle and lower classes speak low German, which varies considerably from the written language.

visible world: they are then in the state of common sleep-walkers. Thus it happened, that while I was at Bremen, in the autumn of the year 1798, a young woman came to me to ask my advice respecting her eyes. She was a somnambulist, and had herself decided upon consulting me in the crisis; her mother accompanied her, but she awoke in my presence, and I was therefore obliged to prescribe the appropriate remedies alone and without her assistance.

All these incidents, and others still more wonderful, may be found in the writings of the abovementioned authors. The most eminent physicians, and, generally speaking, every learned and rational thinking person, who has had the opportunity and the will to examine, with precision, the effects of animal magnetism, will attest that all that has been now advanced is pure truth, and confirm it by their testimony. But how is it that no one has hitherto attempted to draw hence those fertile inferences, by which the knowledge of human nature might be so much increased? To the best of my knowledge, no one has yet done so. Truly, so long as materialism is considered as the only true system, it is impossible to comprehend such wonderful things; but, according to my system of theocratic liberty, not only is the whole comprehensible, but we are also led by magnetism to the most important discoveries, which before were only mysterious enigmas. I entreat a candid and impartial investigation of the following conclusions.

Every naturalist knows, and it is a generally acknowledged truth, that there is a certainly extremely rarified and active fluid, which fills the whole creation, so far as we are acquainted with it. We will call this fluid rarified celestial air; or, in one word, ether. Newton was acquainted with it, and called it *Sensorium Dei—the organ of Divine sensation.* Euler believed that the bodies of light gave a tremulous motion to this fluid, which extended itself till it reached the sight, and thus formed the light: which opinion I also regarded for a long time as the most probable; but, on close examination, I find it impossible. The million different intersections of this tremulous motion must necessarily confuse their direction. Even

the definition of sound, by the progressive motion of the atmosphere, is untenable; for if we attentively observe how many thousand tones—sometimes all at once, and at another following each other in rapid succession—are distinguished by the ear in a variously-composed concerto, each of which tones must, therefore, occasion its appropriate motion in the atmosphere; I say, how can such a material motion be possible, without confusing itself a hundred, nay, a thousand times?

It is also acknowledged, further, that this ethereal fluid penetrates through the most compact bodies, so that it fills all things, and is itself perfectly penetrable; for if it were not so, it could not penetrate through the densest bodies. Light, electricity, galvanism, and perhaps also the magnetic power of iron, are, very probably, nothing else than different exhibitions of this one and the same fluid.

Now, as this ether, according to our human ideas, fills time and space, undeniably acts everywhere as matter (and who knows if it be not the living principle in plants and animals), but, on the other hand, also possesses properties which are diametrically at variance with materiality—for instance, its penetrating through the most compact bodies, being itself penetrable, causing a thousand various alternate operations of the remotest bodies upon each other, which the most refined connecting mediums could not possibly produce, &c.—I therefore conclude, with certainty and firm conviction, that this ether, this luminous fluid, is the transition from the visible to the invisible world, and the *medium between both.*

All physicians and scientific men agree also in this—that there is in the brain and nerves of man a subtle fluid, or power, from which all motion, life, and sensation, and consequently also the operations of all the five senses, proceed; and this view of the matter is perfectly correct—no man of intelligence denies it, except that one calls this fluid "power," another "nervous sensibility," and a third "the animal spirits." The ancients denominated it *Archæus*, and ascribed to every organ of the body its peculiar *archæum*. That this powerful principle in the brain and nerves is nothing else than ether, the

luminous fluid, the medium between the visible and invisible worlds, is rendered incontestably evident by all the experiments of animal magnetism, as will be subsequently shown.

The brain and the nerves of man are filled from his birth with this ethereal fluid; they attract it to them from its material side and make it their own, so that it is identified with their internal formation and arrangement: so far, man has no advantage above the brute. But something is now added to man out of the invisible world—the rational, thinking being; the divine spark then unites itself, firmly and indivisibly, on the spiritual side of this ethereal fluid, with it; and thus it is possible to think how the spirit of man can act upon his body, and yet it is not comprehensible, because the beings of the spiritual world, to which our spirits belong, are not obvious to sense.

But, in order to speak with greater precision, we must divide man into three different parts, mutually united to each other. First: The outward, mechanical body, which has no material preference above the brutes—or, at least, is not essentially different from them: by this body, the man is united with the visible world as long as he lives. Secondly: The ethereal fluid, which is, properly speaking, the corporeal principle of life, which the man has in common with the brutes, and which may be called, abstractedly, "soul"—*anima, animans.* Thirdly: The immortal spirit of man, which is peculiarly created after the image of God, and, on this account, stands in this singular connection with the material world, in order that it may strive for the reattainment of its lost inherent dignity.

The ethereal fluid and the spirit together, which, in eternity, make inseparably one, I will in future call the human soul, to distinguish it from the animal soul: in the sequel, all this will be clearer, and become convincingly certain.

The human soul is present in every part of its body; it is conscious of itself in every part, according as the organs of the body give occasion; it sees with the eyes, hears with the ears, smells with the nose, tastes with the tongue and palate, and feels with the whole skin, or the whole superficies of the body. All this it has in common with the animal soul;—but there is

something more superadded, which gives it a rank far different and more elevated than the brutes; it is an intelligent being, that is capable of knowing and loving God, and of ripening to an angel, but also of becoming a devil. Considered, therefore, in this point of view, it is a citizen of the world of spirits, and can also be brought into connection with them.

The human soul is invisible to us in our natural state; but those that are in the magnetic sleep see it like an azure radiance, which surrounds the whole body to a certain extent, so that every man has around him a psychical atmosphere; hence it is, also, that many who are stone blind, can feel near objects without coming into contact with them. What is called magnetizing is also performed solely in this atmosphere, by which operation the wonderful effects of magnetic sleep are produced.

The human soul in the natural state is directed by the nerves, wherever feeling, consciousness, and motion, are necessary. It appears to have the principal seat in the brain; but by magnetizing, it is more or less detached from the brain and nerves, and consequently becomes more or less a free agent; for, as the clear-seeing somnambulist does not see with the eyes, but out of the region of the pit of the heart, and as this is always the case, without exception,* it is clear hence, that the human soul of itself can not only see without the aid of the body, but also so much clearer than in its fleshly prison, nor stand in need of our material light; for magnetic sleepers read what is laid on the pit of the heart, and the contents of closed letters. Nay, they can read at a distance, when the book or writing is separated from them by dense and opaque bodies, as soon as that which is to be read is held by a person, with whom the somnambulist stands in psychical contact or connection, of which the abovementioned Lyonese lady is an instance. The human soul in this state, not only sees but also feels everything more acutely than in its natural, waking state, without requiring for this purpose any one of the bodily senses; but it is very re-

* This does not conform to the experience of more modern times. Clairvoyants now profess quite as often to see from the cerebral region as from the pit of the heart. — Ed.

markable that it is not susceptible of the smallest thing belonging to the visible world, except when brought into a psychical contact, connection, or *rapport*, which is effected when another person is magnetically brought into unison with the soul of the magnetic sleeper, by certain graspings of the hand, so that both touch each other; the somnambulist can then, particularly when he is in a very exalted and clear-sighted state, perceive everything that the person thinks, suffers, feels, and enjoys, who stands in connection with him.

Now, as these are all of them acknowledged truths, it is astonishing and almost incomprehensible to me, how it is possible that so many great and thinking men have not deduced from these experiments the most weighty and pregnant truths; for hence, just and logical inferences may be drawn, which are of the highest importance to the science of souls and spirits, and to religion likewise. We will pursue our path, and then see whither it will lead us.

It is indispensably necessary that the rational spirit of man which is immortal, and proceeded forth from God, should have an organ by which it can act upon other beings, and they in return upon it; without this, it would have no knowledge of anything out of itself, and would be itself a pure nonentity to every other being. Now this organ is ether, which is indestructible by any natural power, and is eternal and unchangeable. The spirit, during its sensible existence upon earth, forms to itself a spiritual luminous body, with which it continues eternally united.

The magnetic facts and experiments above stated, prove to a demonstration, the existence of this spiritual luminous body, or the human soul; they further prove that this human soul has need of its gross and animal body, solely with reference to its earthly life, in which man must necessarily stand in reciprocal operation with the sensible or material world, but that it is able without it to think and feel, and to act upon others, both near and at a distance, in a much more perfect manner, and is also more susceptible of suffering and enjoyment. This conclusion must unquestionably arise in the mind of the impartial obser-

ver, when he assembles all the various exhibitions which magnetism produces, and then calmly and rationally reflects upon them.

If the human soul during its existence in its material body, from which it is not entirely detached, be capable of such wonderful things; what will its capability be when totally separated from it by death! Let the reader reflect upon this. In dying, the person loses his consciousness, he falls into a perfect trance or profound sleep. As long as the mass of blood is still warm and not congealed, all the members of the body continue pliant; and as long as this is the case, the soul remains in it; but as soon as the brain and the nerves lose their warmth and become frigid, they can no longer attract the ethereal part of the soul, nor retain it any longer; it therefore disengages itself, divests itself of its earthly bonds, and awakes. It is now in the state of a clear-seeing magnetic sleeper, but being entirely separated from the body, its state is much more perfect: it has a complete recollection of its earthly existence from beginning to end; it remembers those it has left behind, and can form to itself a very clear idea of the visible world, of which it is now no longer susceptible, while on the contrary, it is conscious of the invisible world and its objects: namely, that part of it to which it belongs, or to which it has here adapted itself. The candid inquirer will easily find that all this follows logically and justly from magnetic experiments, if he be acquainted with them, and duly considers them.

The objection may, and doubtless will be made, that it is still not altogether certain that the somnambulist, in a state of clear-sightedness, makes no use whatever of the brains and nerves in the ideas he forms. The answer to this is, that he certainly does not use his eyes for the purpose of vision, and that he makes just as little use of the other organs of sense for the purpose of feeling; now, as the brain is excited merely by the impressions of the outward senses, it is impossible that this can be the case here. However, in the following pages facts will be stated, which undeniably confirm my assertion.

The somnambulist has no perception of anything in the visi-

ble world, with the exception of the souls of those individuals that are brought into a corresponding connection, or into *rapport* with him: through these he learns what passes in the visible world. The soul, after death, enters into connection with those that bear the greatest affinity to its own nature: if it enter into this kind of contact with others, it feels a pain, the extent of which corresponds with the degree of difference. O happy they that have approached so near to the character of the Redeemer, as to come into connection with him, that is, attain to the felicity of beholding him; they will then be in communion also with all his saints! In this manner also, those friends, who much resemble each other in their moral character, will there abide together, in eternal connection and harmonious union. From the preceding observations, we may therefore comprehend what will be the nature of communication in the world to come. The somnambulist reads in the soul of him with whom he is placed in *rapport;* there is no need of language for the purpose, and such also is the case after death, the one reads in the soul of the other.

We have to thank animal magnetism, which was discovered about thirty years ago, for all these important developments; but the following are not less important and instructive.

Those persons in particular, who have very irritable nerves and a lively imagination, are very soon translated by animal magnetism, into this state of somnambulism and clearness of vision, by a regular and gentle stroking of the body. By means of this discovery it is now ascertained that all the hysteric fits of women, as well as hypochondriacism in men, are nothing more or less than a species of somnambulism, only that it does not arise from artificial manipulation, but from a debilitated constitution.

Therefore, when a person falls into fits, either with or without convulsions, so that he loses his consciousness, and sees visions, associates with spirits, and utters the sublimest things, which far surpass his natural sphere of knowledge, it must on no account be regarded as anything divine, but as a real disease, and as an aberration of nature from her regular and pre-

scribed path. All that he says and does must be rationally examined, according to the word of God; seasonable warnings and admonitions should be attended to; but they are never, by any means, Divine revelations—not even then, when a person predicts future things which come to pass, for he stands in connection with the invisible world; but, as his soul is still attached to his body, the connection is not perfect: he can not distinguish the images of his own imagination from spirits; he knows and sees much that he did not know and see in his natural state, but it is not all real, much less divine; no regard should be paid to it, but rather every suitable means used to cure him of his disorder, for these aberrations have generally a distressing termination. Instances of this will be subsequently adduced.

The causes from which a natural magnetic sleep may proceed are chiefly the following:—

First: A lively and very irritable nervous system, and a vivid imagination appertaining to it, both of which are generally found united.

Secondly: An incessant occupation of the soul with supernatural objects; for instance, when superstitious, ill-informed, simple people are constantly thinking upon bewitchments and apparitions. Even if they be, at the same time, vile and reprobate characters, they may at length be brought, by this means, into a real connection with evil spirits, and then sorcery is no longer an idle tale.

Sensual love, particularly in the female sex, is the most fertile source of magnetic fits, and hence arise horrible deceptions, particularly when religious feelings are intermixed with them. I am acquainted with many melancholy instances of this kind, to which, for the sake of persons still living, I will not now give publicity.

A pious young woman visited the religious meetings which a pious but handsome and *married* man held in his house. By degrees she fell in love with him; and, as insuperable difficulties stood in the way of her attachment, her nerves at length succumbed in the conflict, and the poor unfortunate girl became

a somnambulist. At the commencement she uttered the most sublime and glorious truths in her fits; and she generally entered the crisis when present at these religious meetings. She predicted many things that were to happen in future, several of which were accomplished. She gained a number of followers; and the most sensible and well-informed regarded her as one that was inspired by the Spirit of God—in a word, as a prophetess.

In her fits, she received information by degrees that the wife of the object of her affections was an abomination in the sight of God and his angels. This was gradually insinuated with such satanic cunning and hypocrisy, that the whole company, which consisted of several hundred persons, most devoutly believed it. The poor woman was, therefore, confined in a remote place, *by orders from the invisible world;* she lost her reason and died raving mad; and the widower then married the young woman, also by an order from the invisible world. The two principal actors and the whole of their adherents might be innocently mistaken previous to the cruel treatment of the man's first wife. The horrid crimes of this female and her followers are known to the world and substantiated by official documents.

A common servant-girl in the north of Germany received, in a trance, the commission that she should bring forth the prince who should bear rule under Christ, in his approaching kingdom. A married clergyman, and in other respects a pious man, let himself be deceived by her: he believed her, and she really bore a son; but my readers may judge whether he will become that to which his mother had destined him. A similar event took place a few years ago in the south of Germany.

I knew a lady of sincere piety, who fell daily, of herself, into a perfect magnetic sleep. In this state she was extremely sublimely disposed: she saw Christ, associated entirely with angels; she heard them sing, sang with them, and said things which were astonishing. At length, the spirit whom she took for Christ—or perhaps a creature of her own imagination, which she took for him—annonuced to her that she would die

at six o'clock the next morning. The good woman passed the night in a state of painful conflict; in the morning, those that were about her stopped the clock, spoke with her on a variety of subjects, and thus the time passed over. She was afterward easily convinced that all she had seen were delusive appearances, and her fits also ceased.

Finally, a person that is holy and devout, by long exercising himself in walking in the Divine presence, may fall into this state of magnetic sleep. But the case is very different then: it is immediately evident from what source his expressions flow; and yet, even here, it is necessary to be extremely cautious, and not regard everything as a Divine communication or revelation. Experience teaches that persons far advanced in piety may fall into this state of natural magnetic sleep, and also enter into connection with good spirits and even angels; but even good spirits do not know everything, particularly while they continue in hades, and have merely learned what they know from others. Vain and false spirits frequently interfere on these occasions, and seek to deceive and mislead the seer. These study his inclinations and wishes, and then arrange the communications, imagery, and ideas, in such a manner as to gratify his favorite inclinations. Now, if he regards all this as a Divine revelation, he will be satisfied that his wishes are agreeable to God, and thus he may fall into the most dangerous errors. The truth and importance of this observation can not be too pressingly urged; for if a man, or even a child, fall into a trance, or into any other state of supernatural elevation, and then begin to preach repentance, predict future things, and speak in a style to which he is naturally incompetent, the common spectator, especially if he be religiously inclined, regards it all as Divine influence and revelation; and the poor somnambulist himself believes it also, rejoices at it, is deeply affected by it, thanks God for it, and now the thought secretly arises in his mind that he is something particular, and that God has some great object in view with him; he comes into connection with false spirits of light, who strengthen him in such ideas by a variety of delusive imagery, and then the arch-enthusiast is completed.

The entrance to this erroneous path has not been sufficiently guarded, the reason of which is because philosophers and divines either do not understand how to guard it at all, or else not in a proper manner. Attend, my dear readers, as you value your eternal salvation, to the following infallible truths, which are of such importance in the present day:—

The whole organization of human nature, and both reason and holy writ, testify, loudly and incontestably, that we mortals on this side the grave are referred solely to the visible world, and by no means to the world of spirits: he, therefore, who from curiosity seeks to learn either that which is concealed, or that which is future, commits a very heinous sin. Genuine faith and constant intercourse with God in Jesus Christ, unceasing watchfulness and prayer, and willingness to know nothing but Christ the crucified, places the human soul in rapport with God and Christ, through the medium of the Holy Spirit; and when we neither wish nor seek anything else whatever, we are secure against every error and aberration; and, should anything supernatural manifest itself, we must continue calm, tranquil, and dispassionate, and examine minutely what the appearance is, and what its object, but in other respects take no further notice of it: if it be of God, it will know how to legitimate itself in such a manner as to make it impossible to be deceived; and if it be from the world of spirits, the Christian should know how to act on the occasion. I will lay down, in the sequel, the most proper rules of conduct for his government, in all cases of this kind.

I return to the object I had in view, which was the investigation of human nature, and its relation to the sensible world. There are a variety of diseases, which are ascribed to the nerves, and which act upon the ethereal part, or luminous body of the human soul; and when such an individual possesses a lively imagination, incomprehensible things frequently occur. It often happens that such persons do not feel themselves ill; all the vital functions pursue their course unhindered and without pain; and yet these appearances result from a disordered organization of the body, and consequently form a disease.

These individuals see such appearances, either in a waking state, so that they are fully conscious of every object and of themselves also, or else they are out of themselves, fall into a trance, and thus into magnetic somnambulism, in which state they see those appearances. But here arises the difficult question, where do those appearances cease which are merely founded in the nature of man, and where do those commence which have their origin in the invisible world?

It is possible for a person in the state abovementioned to see angels and spirits—he may have intercourse even with God and Christ—and yet all this be a mere delusion of the imagination; for they are only images which were previously formed in it, except that, by disease, they are become equally as lively as those which we receive through the outward senses. I knew a pious female, who in her trance was surrounded with angels and conversed with them too. At length the angels began to sing, and the pious soul sang with them: and what was it? A miserable ballad-singer, and a common national air. Persons in this diseased state often speak with so much wisdom and understanding, upon subjects of which they were thought to possess scarcely the initial knowledge, that it is really astonishing; and if they be pious and awakened people, they often preach, and that better, too, than many a right reverend divine. We have instances on record of men having travelled about the country, preached repentance, and awakened many from a sleep of sin; and yet all this was the result of a nervous disorder, and of a natural elevation produced by magnetic sleep.* I willingly allow that Eternal Love can make use even of this means to bring sinners to repentance; but it must not be regarded as anything divine, nor as the inspiration of the Holy Ghost; for, in this case, the greatest errors may result from it. It is to be lamented that these extraordinary preachers, from want of sufficient self-knowledge themselves, believe that the Holy Spirit speaks through them; and when their

* Our author gives a remarkable example of this in his "Theobald, or the Enthusiasts," inserted in No. 1 of the "Instructive Narrations," page 131, recently published.

hearers believe it likewise, however many erroneous things the preacher may say, they are all regarded as the word of God and therefore as true. On such occasions, everything should be minutely and rigidly examined by the Word of God and sound reason; but, in other respects, no value should be attached to these things, much less ought they to be declared divine; we ought rather to seek to cure such persons in a regular manner.

The highest species of apparitions, which have their foundation in human nature, is, incontestably, when a person still living can show himself in some distant place. However much this may have been ridiculed as the most absurd superstition, yet so certain and positive are the facts narrated, that the matter is placed beyond a doubt; and many of my readers will probably remember some incident or other of this kind. I do not speak here of such apparitions as have shown themselves, immediately after death, to some particular friend, but of those that have made such a visit while the individual still animated a living body. Instances are known to me, in which persons who were sick were seized with an indescribable longing to see a certain friend; they soon after fell into a swoon, and, during the time, they appeared to the distant object of their longing. But the following narrative exceeds all I ever read or heard upon this subject: it comes from a credible source, and possesses all the characteristics of historic veracity.

About sixty or seventy years ago, a man of piety and integrity arrived in Germany from Philadelphia, North America, to visit his poor old parents, and, with his well-earned wealth, to place them beyond the reach of care. He went out to America while he was still young, and had succeeded so far as to become overlooker of various mills on the Delaware river, in which situation he had honorably laid up a considerable sum. This respectable individual related to one of my friends, upon whose veracity I can depend, the following wonderful tale:—

In the neighborhood of Philadelphia, not far from the mills abovementioned, there dwelt a solitary man in a lonely house. He was very benevolent, but extremely retired and reserved,

and strange things were related of him, among which was his being able to tell a person things that were unknown to every one else. Now it happened, that the captain of a vessel belonging to Philadelphia, was about to sail to Africa and Europe. He promised his wife that he would return in a certain time, and also that he would write to her frequently. She waited long, but no letters arrived: the time appointed passed over, but her beloved husband did not return. She was now deeply distressed, and knew not where to look for either counsel or consolation. At length, a friend advised her for once to go to the pious solitary, and tell him her griefs. The woman followed his advice, and went to him. After she had told him all her troubles, he desired her to wait a while there, until he returned and brought her an answer. She sat down to wait, and the man opening a door, went into his closet. But the woman thinking he stayed a long time, rose up, went to the window in the door, lifted up the little curtain, and looking in, saw him lying on the couch or sofa like a corpse; she then immediately went back to her place. At length he came and told her that her husband was in London, in a coffeehouse which he named, and that he would return very soon: he then told her also the reason why he had been unable to write. The woman went home pretty much at ease.

What the solitary had told her was minutely fulfilled, her husband returned, and the reasons of his delay and his not writing were just the same as the man had stated. The woman was now curious to know what would be the result, if she visited the friendly solitary in company with her husband. The visit was arranged, but when the captain saw the man, he was struck with amazement; he afterward told his wife that he had seen this very man, on such a day (it was the very day that the woman had been with him), in a coffeehouse in London; and that he had told him that his wife was much distressed about him; that he had then stated the reason why his return was delayed, and of his not writing, and that he would shortly come back, on which he lost sight of the man among the company.*

* See Note 3.

This most singular narrative, which is totally inexplicable and incredible, according to the common system of materialism, can be explained only according to my theory of human nature, and its possibility demonstrated. For this purpose, I must refer to the indubitable facts, for which we are indebted to animal magnetism.

It is now an evident and established truth, that there is, in the human frame, a subtle luminous body, an ethereal covering of the immortal rational spirit, which has undeniably manifested itself in magnetism, galvanism, electricity, and in sympathy and antipathy, and shown itself operative in a variety of ways; with this body the rational spirit is eternally and inseparably connected. In the foregoing pages, I have denominated this eternal luminous body, the human soul.

This human soul, by an artificial stroking, or magnetizing, can be detached from the nervous system in a numberless variety of degrees, and become a free agent, according to the extent of the degree of detachment; certain diseases, and likewise certain medicines, or rather, poisonous plants, are capable of producing the same effect.

In the inferior degrees of this detachment, consciousness remains, but the imagination is more lively, so that the man believes he really sees and hears what he merely imagines.

Natural sleep is also one species of detachment. When the organic machine of the body, or rather the nerves, become wearied to a certain extent, the human soul forsakes these organs, in so far as they belong to the senses; for, from the latter alone proceeds our consciousness of the visible world; the soul, however, continues to act of itself; and if this take place in so lively a manner, as to make an impression on the inward organs of sense, we then remember it on awaking, and call it a dream.

This detachment is some degrees more complete in the common sleep-walkers, and has a similarity to magnetic somnambulism: in this case the human soul acts more freely, it dreams more connectedly and distinctly, and to such a degree, that the nervous system, and consequently the body also, is set in motion, although the senses are all at rest; and as the man in this

state is not actuated by the sensible world, but by the connection of ideas in the soul, actions ensue which do not belong to the natural order of things: but these very actions as every one knows, are much more perfect in themselves, than when performed in a wakeful state; whence it is again evident, that the human soul, when delivered from the bonds of the body, can act much more freely, perfectly, and actively; it then neither sleeps nor slumbers, nor is wearied any more for ever.

In the common fits of hypochondriacal and hysteric persons, as also of those who are afflicted with worms, the degrees of detachment are likewise very various, consequently the exhibitions and actions also which proceed from them; but at death it is complete. Of this I will treat at large in the chapter on apparitions.

It is, therefore, an incontestable experimental truth, that the human soul can be detached in an infinite number and variety of degrees, even to entire separation from the body, and is able to act freely of itself, according to the degree of this detachment.

There may be those to whom this detachment is a very easy matter, and, assisted by secret means, may even be carried so far, that the human soul leaves the body for a short time, performs something at a distance, and returns to the body again: but this, however, must take place in a very short time, before the blood loses its fluidity. We have several instances of the occurrence of this in diseased persons. I will now explain, according to my theory, this rare and most remarkable phenomenon, with reference to the American instance above related, which is the most perfect of its kind.

When the soul is in a state of detachment from its sensitive organs, while still in the body, consciousness of the visible world ceases so long as the detachment lasts. The soul, however, lives and acts in the sphere of its knowledge, and enters at length, by frequent repetition of this state, into connection with the world of spirits: it is no longer sensible of anything in the visible world; it sees and hears no one except those with whom it is placed in rapport, which is accomplished by bringing the

psychical atmosphere of both into contact with each other, according to certain laws. With such persons the soul can have intercourse and converse, and from them it learns what is passing around it in the visible world at the time.

Now, supposing the American abovementioned possessed the capability, either from nature or by some secret means, or by both, to detach his soul at pleasure entirely from the body, and unite it again with the body, he could therefore place himself in a state of the most perfect somnambulism — by the phenomena and experiments of which everything must now be explained. His soul, therefore, forsook its body, with the will to ask the captain the reason of his protracted stay, and of his not writing. As soon as it left the body, it was no longer sensible of anything in the material world, and was in the world of spirits, where no space can separate. The moment, therefore, the soul forsook the body, it was already in London with the captain of the vessel; and if he had been in China, or anywhere else, its magic will would have carried it thither.

The human soul, abstractedly considered, is invisible — it is naturally not obvious to the senses — but it can make itself visible in two ways: first, by attracting atmospheric substances, and forming out of them a body like its own; and secondly, by placing itself in rapport with the person to whom it wishes to appear. In the former case, it may be seen by many persons; but then every one perceives that the apparition is no human being, but a spirit; in the latter case, it is only visible to him with whom it stands in rapport, by acting in such a lively manner on his soul and organs of sense, that he sees the person before him as clearly as if he were present in his own body. This remark I shall also subsequently elucidate, very clearly and completely, in the chapter on the apparition of spirits.

The American certainly appeared to the captain according to the second mode, for in the first a great sensation would have been excited among those that were present; and who knows what might have been the consequence of it to the individual himself?

I could relate several instances of this kind, but this one may suffice, in order not to make this work too prolix.

The singular phenomenon when persons see themselves, or appear to themselves, is not rare, and may take place in two ways: first, when the person who sees himself is alone conscious of the apparition, while others who are present see nothing. In this case, the appearance may be merely natural, and founded in human nature; but where it is seen by several, it then belongs to the invisible world, and to the following chapter on presentiments.

Should any one ask how it is possible for a man to appear to himself, or how this self-sight is founded in human nature, I answer that, in order to this, nothing more is requisite than to see angels and spirits where there are none, or at least where they are not obvious to the senses. The celebrated Frederick Nicolai, of Berlin, fell once into a state in which he saw many spiritual beings around him, which all gradually vanished on making use of laxative and cathartic medicines.* Now, just as other forms may be so vividly impressed upon the imagination as to resemble the external sensible impressions, so the same impressions may also be made by one's own figure.

I have proposed the question above: "Where do those appearances cease which originate merely in human nature, and where do those commence that are connected with the world of spirits?" My answer is as follows:—

As long as an apparition only speaks such things as a person in a state of unnatural exaltation may know, the appearance is a mere creature of the imagination, in some inferior degree of magnetic somnambulism; but when it says things which it is naturally impossible for the person to know, and when these things are afterward found to be true, the person that has these appearances stands in connection with the invisible world. But this may also be the case, although not all that is said comes to pass, and even some things not at all; because even good spirits may still be mistaken, and the bad intentionally mislead.

* See Note 4. 240

There is still something of importance to be observed which lies in human nature; and that is, the capability of having intercourse or connection with the spiritual world, on this side the grave, and during the present life. According to the laws of nature, this faculty ought not to be developed in our mortal frame; because in this life we are far from possessing all that is necessary to try the spirits, and may therefore be dreadfully deceived and misled. But this faculty may be developed by certain diseases; and there are also some in whom this development easily takes place. Now, as spirits, and particularly the departed souls of men which are still in hades, and would gladly have something performed or executed in the world they have left, earnestly long for some one in the material world who may accomplish their wishes, they consequently rejoice greatly when they find a person who is already in connection with the world of spirits, or may be easily brought into it: they therefore appear to this person, and entreat him to fulfil their desires. When I come to treat upon the apparition of spirits, I will clearly point out what is to be done in such a case—what is duty, and what is not duty.

The inhabitants of the invisible world are only sensible of the spiritual world, and not in the smallest degree of our material or visible world—in the same manner as we are sensible only of the latter and not of the former. The spiritual world is in the same place with the material or visible world; we are really in it, but we perceive nothing of it, even as the spirits are with us and about us, without perceiving anything of us, with the exception of the good and evil angels: they are sensible of us, and can act upon us; but the departed souls of men can not do so, except when they find any one with whom they are able and permitted to enter into connection.

Hades is in our atmosphere, and extends downward into the body of the earth where hell begins; it also extends upward to the residence of the blessed, in pure ether. But of this I shall treat more at large in its proper place.*

A certain pious person, who had the fortune, or rather the misfortune, to stand in connection with the world of spirits,

* See Note 5.

maintained that the apparition of a human being from the visible world, was just as appalling and terrific as their appearance is to us, so that the affair they have at heart must be weighty and oppressive, when they resolve upon seeking any one with whom they can enter into connection; notwithstanding this, they are very glad when they find a person of this description. Both these assertions may well consist together.

But wherein does the capability of entering into intercourse or connection with spirits properly consist?

1. A natural disposition to it consists in this: when the ethereal part or luminous body of the human soul does not imbibe many heavy particles from the blood, but keeps itself pure; by which means it borders more closely upon the invisible world. This does not depend, however, on the will of man, but on the internal organization of the body.

2. When the luminous body of the human soul receives any particular accumulation of power, so that it becomes more active than is necessary for life and sensation, it may then happen that the individual may appear in the invisible world, and have intercourse with its inhabitants.

Both of these causes may be produced by disease, by magnetism, by natural means derived from the three kingdoms of nature, and by other magic and mystic arts; but it is improper, dangerous, and generally very sinful and criminal to make use of such means to attain this capability, contrary to the order of God and nature. I will not, however, on this account, accuse certain respectable individuals, who stand in connection with the spiritual world, of committing a crime; there may be exceptions to the rule, and it may be the will of God to use such instruments for his service; but when this is the case, he will lead such persons, by his providence, whither he designs to have them, without their own seeking it. It is, and ever will be, culpable presumption to seek intercourse with spirits from our own impulse.

The most remarkable individual of this kind was, undoubtedly, the famous ghost-seer, Swedenborg; and this is the place where I must notice him at some length. He had the natural

disposition to intercourse with the invisible world; and as so much has been written for and against this extraordinary man, I regard it as my duty to publish the real truth respecting him, having had the opportunity of obtaining it pure and unmingled.

Swedenborg was the son of a preacher in Sweden; his character was that of honesty and sincerity, and he possessed great talents for learning, by which he profited, and devoted himself to the study of philosophy and natural history, but particularly to mineralogy, metallurgy, chemistry, and geology. In order to perfect himself still more in the latter of these sciences, he undertook long journeys through Europe, and then returned to his native country, where he was admitted as a member of the geological board. He has written a couple of thick folios, the contents of which are philosophical; they contain a well-digested system of philosophy, which, however, was not favorably received. He then wrote two other thick folio volumes, on copper and iron, which still maintain their acknowledged value. To the surprise of every one, this able, learned, and pious man fell into intercourse with spirits. He made so little a mystery of this, that frequently at table, before a numerous company, and when engaged in the most rational and scientific conversation, he would say, that he had just before spoken on this or that point with the apostle Paul, or with Luther, or with some one who had long been dead. It is easy to conceive that those present gaped and stared at him with every mark of astonishment, and doubted whether he was in his right senses. However, he occasionally furnished proofs, which were unobjectionable. It is true that these statements have been controverted, and the good man accused of deception; but the latter I loudly deny. Swedenborg was no deceiver, but a pious and religious man, but who might still be occasionally deceived and mistaken. The three following proofs of his having intercourse with spirits are universally known :—

1. The queen of Sweden put him to the test, by commissioning him to tell her what she had spoken on a certain remarkable occasion with her deceased brother, the prince of Prussia, in Charlottenherg, if I mistake not. After some time, Sweden-

borg announced himself, and stated to her what had passed. The queen was deeply struck with it, as may be easily supposed. This fact has been controverted in the public papers; but a Swedish nobleman, who was, in other respects, no admirer of Swedenborg, assured me, that the matter was most unquestionably true.* He gave me also other proofs of it which I scruple to make public, in order not to compromise certain individuals; this being generally the case with matters that relate to the invisible world.

2. Swedenborg arrived at Gottenburg, from England, with a company of travellers. He there said he had learned from the angels that there was at that moment a fire in Stockholm, in such a street. Among those present were some who resided at Stockholm, and who felt uneasy at this intelligence; but he came to them soon afterward, and said that they need not be alarmed, for the fire was extinguished. The next day they learned that such had been exactly the case. This is a fact which is most certainly true.

3. A respectable widow was called upon to pay a considerable sum of money, which she was confident her deceased husband had already paid, but she could not find the receipt. In her distress she went to Swedenborg, and entreated him to ask her husband where the receipt was laid. Some days after, Swedenborg told her that the receipt was in a certain press, at the bottom, in a concealed drawer, where it was immediately found.† This fact has been thus explained: Swedenborg knew where the receipt was, and had merely made the woman believe he had ascertained it from her husband. I know to a certainty that it would have been morally impossible for this pious man to have acted in such a manner. If he had known of the receipt, he would certainly have told the distressed widow where it was on her first visit.‡

* A respectable Wurtemburg divine wrote to the queen on the subject; she answered his letter and testified to the truth of it. † See Note 6.

‡ For a fuller and much more satisfactory and convincing account of these incidents in the life of Swedenborg, see "Documents," &c., concerning him, edited by George Bush, and published by John Allen, 139 Nassau street, New York. The Biographies of Swedenborg by Hobart, Wilkinson, Rich, and Barrett, may also be consulted.

But I must now add a *fourth* experimental proof, which has never been previously made public, and is fully as important as any one of the foregoing. I can vouch for the truth of it with the greatest confidence.

About the year 1770, there was a merchant in Elberfeld with whom, during seven years of my residence there, I lived in close intimacy. He was a strict mystic in the purest sense. He spoke little; but what he said, was like golden fruit on a salver of silver. He would not have dared, for all the world, knowingly to have told a falsehood. This friend of mine, who has long ago left this world for a better, related to me the following tale.

His business required him to take a journey to Amsterdam, where Swedenborg at that time resided; and having heard and read much of this strange individual, he formed the intention of visiting him, and becoming better acquainted with him. He therefore called upon him, and found a very venerable-looking, friendly old man, who received him politely, and required him to be seated; on which the following conversation began:—

The merchant. Having been called hither by business, I could not deny myself the honor, sir, of paying my respects to you. Your writings have caused me to regard you as a very remarkable man.

Swedenborg. May I ask you where you are from?

Merch. I am from Elberfeld, in the grand-duchy of Berg. Your writings contain so much of what is beautiful and edifying, that they have made a deep impression upon me: but the source whence you derive them is so extraordinary, so strange, and uncommon, that you will perhaps not take it amiss of a sincere friend of truth if he desire incontestable proofs that you really have intercourse with the invisible world.

Swed. It would be very unreasonable if I took it amiss; but I think I have given sufficient proofs, which can not be contradicted.

Merch. Are they those, that are so well known, respecting the queen, the fire in Stockholm, and the receipt?

Swed. Yes, those are they, and they are true.

Merch. And yet many objections are brought against them. Might I venture to propose that you give me a similar proof?

Swed. Why not? Most willingly!

Merch. I had formerly a friend who studied divinity at Duisburg, where he fell into a consumption, of which he died. I visited this friend a short time before his decease: we conversed together on an important topic. Could you learn from him what was the subject of our discourse?

Swed. We will see. What was the name of your friend?

The merchant told him his name.

Swed. How long do you remain here?

Merch. About eight or ten days.

Swed. Call upon me again in a few days. I will see if I can find your friend.

The merchant took his leave, and despatched his business. Some days after, he went again to Swedenborg, in anxious expectation. The old gentleman met him with a smile, and said: "I have spoken with your friend; the subject of your discourse was, *the restitution of all things.*" He then related to the merchant, with the greatest precision, what he and what his deceased friend had maintained.

My friend turned pale, for this proof was powerful and invincible. He inquired further: "How fares it with my friend? Is he in a state of blessedness?" Swedenborg answered, "No, he is not yet in heaven; he is still in hades, and torments himself continually with the idea of the restitution of all things." This answer caused my friend the greatest astonishment. He ejaculated, "My God! what, in the other world?" Swedenborg replied: "Certainly; a man takes with him his favorite inclinations and opinions, and it is very difficult to be divested of them. We ought, therefore, to lay them aside here." My friend took his leave of this remarkable man perfectly convinced, and returned back to Elberfeld.

What says highly-enlightened infidelity to this? It says, "Swedenborg was a cunning fellow, and he employed a secret spy to get the matter out of my friend." To this I candidly reply, that Swedenborg was of too noble a mind, and had too

much of the fear of God, and my friend was too discreet to act in such a manner. Such like evasions belong under the head of the "transfiguration of the Redeemer by means of moonshine!"

It is a matter which no longer admits of a doubt, that Swedenborg had frequent intercourse with the inhabitants of the invisible world for many years; but it is equally certain that his imagination occasionally deceived him, and that certain spirits gave him at times wrong information. His writings contain a great deal that is beautiful, and instructive, and credible, but also, in places, such incomprehensibly absurd and senseless things, that it requires an exercised spirit of examination to peruse them with profit.

Swedenborg's chief error consisted in believing himself that God had opened his inward sense, and chosen him for the purpose of making known, in these last times, those mysteries that were hitherto concealed, and of laying the foundation of the Lord's kingdom. It is easy, however, to conceive how he might be thus deceived: for as he obtained his acquaintance with the world of spirits so suddenly and unsought, and as he was not sufficiently acquainted with human nature as that he could have supposed there was such a thing as a disposition of the body which deviates from the laws of nature — a sort of disease, by which the individual may become connected with the invisible world — I say it could not be otherwise; he must necessarily believe that these revelations came immediately from God: and as soon as he believed this, he regarded everything as true that was revealed to him, and consequently himself also as a prophet sent from God. From such ideas abominable errors and mistakes may arise, and yet the person may not believe that he sins, because he regards them as being the result of a Divine command.*

* It is evident, we think, that Stilling thought highly of Swedenborg on the whole, and intended to do him no injustice, but we are still constrained to enter our protest against the author's verdict in this and the foregoing paragraph. The claims of Swedenborg to the character of a divinely-enlightened and divinely-commissioned messenger of Heaven to men, have been more thoroughly canvassed since the time of Stilling, and the conviction has obtained much deeper ground that his reports of the

Animal magnetism and an extensive medical experience have taught and incontrovertibly convinced me that the immortal spirit, the divine spark in man, is inseparably united with an ethereal or luminous body; that this human soul, which is des-

facts and phenomena of the other life are altogether reliable. As to the charge urged by our author against Swedenborg's writings, that with much "of what is beautiful, instructive, and credible," there is still mixed up not a little of what is "incomprehensibly absurd and senseless," we can only say that it would never be brought by one who was actually conversant with his works and the psychological principles which they inculcate. Many things affirmed by Swedenborg have doubtless at the first blush an incredible and revolting air, but when the laws involved in them are developed, they usually assume entirely another aspect, and commend themselves to acceptance on the ground of their intrinsic rationality. Stilling is evidently willing to admit that Swedenborg's spiritual senses were opened to behold the things in the spiritual world, and that for many years he had frequent intercourse with the inhabitants of that world, and yet he deems it an error for Swedenborg to have believed "that God had opened his inward senses, and chosen him for the purpose of making known, in these last times, those mysteries that were hitherto concealed, and of laying the foundation of the Lord's kingdom." In the place of any formal reply to this we will insert a paragraph or two from the first number of the "Swedenborg Library," published by Professor Bush: —

"The inquiry will indeed spontaneously arise, whether these alleged revelations are anything more than the mere embodied visionings of a disordered brain. Our answer is, read and weigh — consult consciousness and give scope to reason — and the conviction will bear down with overwhelming force, that if man's nature here be what we know it is, his state hereafter *must* be what Swedenborg says it *will* be. The profoundest philosophy lies at the basis of all his revelations. Miracles might compel attention, but truth must shine in upon the soul by its own light. To be led 'rationally and in freedom' in matters of religion, is the grand prerogative of man. Upon no subject is Swedenborg more emphatic than in regard to the intrinsic insufficiency of mere visions, revelations, and converse with the dead, to work a regenerating change in the human mind. He therefore says in effect, 'Do not believe me simply because I have seen heaven and hell — have discoursed with angels — and been admitted to the precincts of the Divine presence. Believe me because I tell you what your consciousness and intuitions will tell you, if you listen calmly to their voice. Enter into the sanctuary of your own soul. You will there recognise the *principles* which, from their very nature, *must* result in just such eternal actualities as I disclose to you. I have been permitted to behold the realizations simply in order that light might be reflected more powerfully back upon the elemental principles out of which they spring. The objective has been to me a handmaid to the subjective. If you do not see the truth of my developments authenticated by the oracles of your own mind, reject them. I have no miracles to offer as *proof*, and if I had they would be unavailing, in the lack of internal evidence.'

"Such is the virtual claim of Emanuel Swedenborg. Can anything be more fair, more meet, more rational? Is he not entitled to a hearing? Granting once the *possibility* of the disclosure in *any* case, is it not reasonable to weigh its evidence in *his* case? Does not the counsel of the scribes in regard to Paul indicate the true

tined to be a citizen of the world of spirits, is, as it were, exiled into this earthly life and animal body, to which it is fettered by means of the nerves, and *must* be thus fettered to it, for the purposes of its ennoblement and perfection; that this inward

line of policy in respect to the Swedish seer: 'We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God.'

"It is undoubtedly true that many things occur in the theology of Swedenborg which stand in such direct antagonism with various articles of the current creeds of Christendom, that it can not well be otherwise than that their assertion should come with a kind of violent shock upon a faith long established; and we are not unaware that the charge of a lax morality often has been, and probably often will be, brought against them. In reply to this, we submit that one great question — independent of all others, and paramount to all others — imperatively demands to be settled at the threshold of every inquiry in regard to the *doctrinal* character of his developments: Was the privilege accorded to Swedenborg of intromission into the spiritual world?—Did he converse with spirits and angels?—Was he immediately instructed by the Lord himself? This, we repeat, is the question of questions in regard to his claims, which is to be definitely settled in the outset, and that too upon its own merits, or by its own appropriate evidence. The receivers of his doctrines confidently affirm, that a fair and candid survey of the psychological evidence in the case is decisive of the fact of a supernatural illumination — that in view of the peculiar character of the revelations, nothing but the admission of their truth will adequately account for the phenomena which they involve — that no hypothesis of designed imposture, of unconscious illusion, of morbid imaginings, of religious mania, or of demoniac influence, affords to the reflecting mind a satisfactory solution of the astounding problems that cluster about these disclosures. They contend that every such hypothesis is contradicted equally by the personal history of the man and by all the known characters of disordered intellect. They therefore most strenuously protest against the invidious array of objectionable features of *doctrine*, while no attempt is made to confute, on solid grounds, the evidence of the *disclosures*. They insist that some rational explanation shall be given of the immense amount of philosophical truth embraced in the disclosures, if indeed this truth is at the same time mixed up with such a mass of falsehood and error in the doctrines, when yet the doctrines come through the medium of the disclosures. And if a real though honest hallucination be still urged as the true solution, they call aloud for the production of a single parallel instance in the whole annals of mental aberration. Here is a case where we find every property of the closest logic — the severest method — the most consecutive reasoning — the soundest judgment — the most symmetrical harmony and consistency of parts — the most lucid style — the most admirable coolness and sobriety in the description of scenes astonishing and exciting beyond measure — the most absolute freedom, in fine, from each and every symptom of extravagance, rapture, vagary, incoherence, and wildness, which is known to be inseparable, in some form or other, from every species of mental derangement, and especially when it assumes a religious phasis. If such characteristics be indicative of insanity, what, we may ask, is the evidence of sanity? Who can be sure of not being himself an unsuspecting candidate for a lunatic asylum? Very possibly these characteristics may be denied of Swedenborg's mind. But

and luminous being, during such incarceration, is destined to receive its instruction through the five organs of sense, and not through intercourse with the world of spirits; but that by means of magnetism, by certain diseases, and by other instrumentality, it may be more or less divested of the bonds of the body, and enter into connection with the invisible world, which, however,

by whom? By those who have read his writings and weighed their contents in the balance of a candid reason? Far from it. He will be condemned, as he ever has been, by those who do not know what he has said, or who know it only from garbled extracts or distorted statements. Let his works be carefully pondered, and we do not hesitate to say that the reader's estimate will at least so far agree with ours that he shall readily grant, that if they are the effusions of a demented intellect, such madness is without a precedent in human experience. Nor, if he admits the perfect sanity of the writer, and yet denies the truth of the revelations, will he find himself any nearer to a satisfactory solution of the enigma. The fabrication of such a system, carried on through a space of nearly thirty years, and embodied in as many volumes, from the pure resources of any mere human intellect, however gifted, will not fail to strike him as the most incredible of all suppositions, even if he could reconcile the *motive* for such a stupendous lie with the known character of the man, which is palpably impossible.

"We say then again, that the question must be first of all determined, whether Swedenborg was in truth made the subject of supernatural revelations. If he was, then his utterances are to be received as the voice of God to man. If he was not, then some adequate explanation must be given of the moral marvels that distinguish his case from every other that the world has witnessed. The conviction can not well be resisted, that whether his asserted revelations be true or false, the miracle is equally great. To a candid estimate Swedenborg stands forth either as the accredited messenger of God, or as the loftiest genius that humanity has ever enrolled in her ranks. The alternative is inevitable, and the world is to take its choice of the conclusions."

As to the intimation that Swedenborg's imagination deceived him — that certain spirits gave him at times wrong information — and that he regarded everything as true that was revealed to him — suffice it to say that this must be regarded simply as the opinion of one who had not put himself in a condition to be a competent judge. It is, moreover, always unfair to deal in wholesale statements of this nature without exact specification. It creates prejudice while it precludes the opportunity of refutation. To those who are acquainted with Swedenborg's works, it is obvious that nothing is more unfounded than these insinuations. They everywhere bear testimony that while he was permitted to converse with angels, with spirits, and with devils, he still understood the quality of those with whom he held intercourse, and that no doctrine was taken by him on the authority of any angel or spirit, but of the Lord alone. So far from being deceived by ignorant or wicked spirits, his writings afford the only sure means of protection against such deception. Had our amiable author studied them carefully himself he would have been spared many a chapter of bitter experience such as he has related of himself in his "Theobald, the Fanatic."—Ed.

is always something unnatural, and contrary to the principles of the Christian religion; and finally, that its actions are so much the more perfect and volatile, the more it is divested of the body, in order to think, imagine, or, in a word, to make use of its understanding, reason, and will; on the contrary, all the faculties of the soul or spirit are much more perfect when the inward man is freed from the body: it possesses the latter only for the purpose of being conscious of the visible world, and of acting in it.

When once the new heavens and the new earth shall be completed, then shall the souls of pious men, united to their resurrection-body, be conscious, not only of the new and glorified visible world, but also of the world of spirits, and be able to act in both of them.

I conclude this chapter with the urgent exhortation to avoid all connection with the world of spirits; but if any one attain to intercourse with it unsought, let him withdraw himself from it in a charitable and Christian-like manner, and return to that regular order in which the Father of men has placed him on this side the grave. In the chapter on apparitions, I will lay down rules how we ought to act toward them.

CHAPTER III.

FOREBODINGS OR PRESENTIMENTS, PREDICTIONS, ENCHANTMENTS, AND PROPHESYING.

By foreboding, I understand a more or less obscure perception of something that is taking place at a distance at the time, or that will shortly occur, without the individual being able to find the reason of such perception in the visible world. This is the simplest and purest idea of what is properly called foreboding or presentiment. I have myself experienced such a presentiment three several times, as those of my readers will recollect who have read the history of my life.

As it is impossible for us, in our present state, to know, even in the smallest degree, anything that is future, or that is taking place at a distance, except when we infer it from natural causes, true presentiments must therefore proceed from a higher source. I will therefore, first of all, treat of these latter.

There are also those who, either by certain arts or diseases, or else by natural disposition, develop their faculty of presentiment, so that in certain cases they can learn, for themselves and others, what is taking place at a distance, or will shortly take place. I will seek to elucidate this important subject also: it has properly reference to predictions and divination; at least they belong, in some respects, to this part of it.

Sorcery or witchcraft has been reckoned under the most stupid kinds of superstition. I will endeavor, in the sequel, to show if there be anything in it, and what there is in it.

Finally, I must likewise examine how the true spirit of prophecy may be distinguished from common predictions. I understand by the latter, when any one sees a vision by which something future is made known to him, or when something is inwardly revealed to him — that is, to his inward senses.

Real presentiments, of which I will first speak, have refer-

ence to men who by no means stand in rapport with the world of spirits, as well as to those who stand in this connection.

Professor Boehm, of known respectability in Giesen and Marburg, where he regularly read public lectures on mathematics—a man of integrity, religious sentiments, a friend of truth, and anything else but an enthusiast—used frequently to relate the following tale:—

Being one afternoon in pleasant society, where he was smoking his pipe and taking his tea, without reflecting upon any particular subject, he all at once felt an impulse in his mind to go home. Now, as he had nothing to do at home, his mathematical reason told him he ought not to go home, but remain with the company. But the inward monitor became stronger and more urgent, so that at length every mathematical demonstration gave way, and he followed his inward impulse. On entering his room, and looking about him, he could discover nothing particular; but he felt a new excitement within him, which told him that the bed in which he slept must be removed from its place, and transported into another corner. Here likewise reason began again to operate, and represented to him that the bed had always stood there, besides which it was the fittest place for it, and the other the most unfit; but all this availed nothing, the monitor gave him no rest: he was obliged to call the servant, who moved the bed to the desired place. Upon this his mind was tranquillized, he returned to the company he had left, and felt nothing more of the impulse. He stayed to supper with the company, went home about ten o'clock, then laid himself in his bed, and went to sleep very quietly. At midnight he was awakened by a dreadful cracking and noise. He arose from his bed, and then saw that a heavy beam, with a great part of the ceiling, had fallen exactly upon the place where his bed had previously stood. Boehm now gave thanks to the merciful Father of men for having graciously caused such a warning to be given him.*

I know very well how the materialist will explain this striking and remarkable presentiment. He will say that the beam

* See Note 7.

had cracked the preceding night, and that Boehm had heard it indistinctly in his sleep, so that he was not clearly conscious of it. The obscure idea of danger, however, still lay in his soul; this idea became more lively, the nearer the period of danger approached, and at length manifested itself in the manner above stated.

This explanation bears upon its surface a gleam of probability similar to that when the materialist seeks to explain light, either as proceeding from illumined bodies, or by the tremulons motion of the ethereal fluid, occasioned by illumined bodies. But the more strictly these ideas are investigated, the more groundless are they found to be: at length, contradictions are discovered, and they are seen to be impossible. If, by the cracking of the beam, a confused idea of danger had arisen in Boehm, during sleep, he would have felt, on awaking, a secret anxiety, a dread of something, of which he was ignorant—of which he might afterward perhaps have a confused recollection; and then, without knowing why, might have ordered the bed to be removed to another place.

But this was far from being the case with the mind of the professor: it was at ease, and foreboded nothing; and as, toward evening, the impulse arose to go home, it disputed against it, which certainly would not have been the case had this impulse originated in his own mind. The same thing happened likewise when the bed was transported to another place: Boehm found it improper and inconvenient.

But to such sophistry as this must the materialist have recourse, when he attempts to apply his mechanical laws to that which is supernatural. Something of this kind may give satisfaction to persons of this description, and to the superficial reasoner; but to the Christian Bible-philosopher, by no means; the latter knows from his Bible, from the mouth of Truth itself, that there are whole hosts of good and evil angels, that can act upon the world and upon mankind. Christ teaches us expressly that children have guardian-angels, which continually behold the face of his heavenly Father (Matt. xviii. 10). These angels, therefore, recognise in the face of God his will, and then accom-

plish it in the children, as far as they are able and are not prevented; and it is clear and evident, from Hebrews i. 14, and from many other passages and hints in the Holy Scriptures, that angels are instruments by which the Lord rules the whole creation, and therefore our visible world likewise; and that they serve as guardians to man, and warn him of danger, if it belongs to the plan of the man's guidance. This warning takes place in various ways, so as the warning angel can best act upon a person, and it is then called a presentiment.

It was probably such an angel that whispered into Boehm's soul, "Go home!" and again afterward, "Move the bed away into yonder corner!"

It is incomprehensible to me how men can prefer a machine which continually moves forward on its course by eternal and adamantine compulsion, according to the same irreversible laws and the same cold necessity, to a world filled with free agents; and it is to me equally incomprehensible why those who believe in a world so glorious, and so consistent with the character of God, should be so deeply despised and ridiculed, and be attacked with such satanic malignity. This circumstance is, in reality, no mean proof in favor of my theocratic liberty; because the mechanical system is altogether favorable to the kingdom of darkness, and most powerfully promotes it. Is not my view of such presentiments, and of the government of the universe in general, more tranquillizing, exhilarating, and more inciting to prayer and activity, and to inward confidence in the all-gracious Ruler of the universe, than that which regards man, in the mechanical system, as chained in an iron cage, and bound by eternal bonds of darkness, whom afterward an unchangeable destiny hurls away into endless space, without knowing whither?

The merchant in whose employ I was formerly, from the year 1763 to 1770, and whom I have called "Spanier" in the narrative of my life, frequently related to me a remarkable presentiment which he once had in Rotterdam. On commencing business, he took a journey into Holland for the purpose of forming connections for his extensive iron-works. But his

chief attention was directed to Middleburg, in Zealand, to which place he had several recommendations from his friends, as well as to other towns in Holland. Having finished his business at Rotterdam, he went in the morning to the Middleburg market-boat, which was lying there at anchor, ready to sail at noon to Middleburg. He took and paid for his place, and then requested that a sailor might be sent to him at an inn, which he named, when the vessel was about to sail. He then went to the said inn, prepared for his voyage, and ordered some refreshment to be sent up to his room at eleven o'clock. When he had almost finished his repast, the sailor came to call him; but as soon as the man opened the door, and the merchant cast his eyes upon him, he was seized with an unaccountable trepidation, together with an inward conviction that he ought not to go to Middleburg, so that all his reasoning against it was of no avail: and he was obliged to tell the sailor that he could not accompany him, to which the latter replied that if so, he would lose his fare; but this mattered not—he felt himself compelled to stay.

After the sailor was gone, the merchant coolly reflected on what might be the probable reason of this singular mental impulse. In reality, he was sorry and vexed at thus neglecting this important part of his journey, as he could not wait for the next market-boat. To banish his tedium and disappointment, he went out for a walk, and toward evening called at a friend's house. After sitting there a couple of hours, a great noise was heard in the street. Inquiry was made, and now they learned that the Middleburg market-boat, having been struck by lightning, had sunk, and that not an individual was saved! My readers may think what an impression this intelligence made upon the mind of the worthy traveller: he hastened home, and in retirement thanked God for this gracious warning.

I can solemnly vouch for the truth of this relation; and, when rightly considered, one would think it was impossible to explain it mechanically; but those who explain away the wonders of the Bible, would, however, soon accomplish it; they would say, the heaviness of the atmosphere had produced, in the mind of

the merchant, an obscure idea of danger, and that this idea had fully developed itself on seeing the sailor. But in Rotterdam there was neither storm, nor a stormy atmosphere, only one single dark cloud had been observed in the distance, and my departed friend, with whom I associated for seven years, was not affected by the weather. But all such remarks as these, are of no avail: he that will not believe, will not be convinced, and he that is too proud to abandon the system he has once adopted and to let himself be taught different, continually finds something to object to, and one has never done with him. It certainly was a protecting angel, that whispered to the soul of my friend, "Go not with them, or else some misfortune will befall thee."

In the "Museum of Wonders," volume ii., chapter ii., page 152, there is a striking instance of a presentiment, related by Madame de Beaumont, in the eighth volume of the "Universal Magazine for Art and Nature." She says, "My whole family still remembers an accident, from which my father was preserved by a presentiment of danger. Sailing upon the river is one of the common amusements of the city of Rouen, in France. My father also took great pleasure in these water-parties, and he seldom suffered many weeks to pass over without enjoying it. On one occasion, he agreed with a party to sail to port St. Omer, about ten miles from Rouen. Dinner and musical instruments had been sent on board the vessel, and every preparation made for a pleasant excursion. When it was time to go on board, an aunt of my father's, who was deaf and dumb, uttered a kind of howl, placed herself at the door, blocked up the way with her arms, struck her hands together, and gave by signs to understand, that she conjured him to remain at home. My father who had promised himself much pleasure from this excursion, only laughed at her entreaties; but the lady fell at his feet, and manifested such poignant signs of grief, that he at length determined to yield to her entreaties, and postpone his excursion to another day. He therefore endeavored to detain the rest also; but they laughed at him for being so easily persuaded, and set sail. Scarcely had the vessel proceeded half the

distance, before those on board had the greatest reason to repent that they had not followed his advice. The vessel went to pieces, several lost their lives, and those that saved themselves by swimming were so much terrified at their narrow escape, that they with difficulty got the better of it."

No mechanical explanation can apply to this remarkable presentiment. The warning angel found he could work on no one better than the person who was deaf and dumb, he therefore selected her for the execution of his commission.

In the same volume of the "Museum of Wonders," page 153, there is an equally striking presentiment related, which the editor had from the lips of a credible person. This individual had a friend who held an efficient situation in the country. Being unmarried, he committed his domestic concerns to the care of a housekeeper, who had been with him many years. His birthday arrived, he made many preparations for celebrating it; and told his housekeeper early in the morning, that as the day was fine, she should clean out a certain arbor in the garden, which he named, because he intended to pass the day in it with his guests. Scarcely had she received this commission, than she seemed quite in a maze, and delayed the fulfilment of it. At length she entreated him rather to receive his guests in one of the rooms of the house, for she had a presentiment that the arbor would that day be struck by lightning. He laughed at her assertion as there was no appearance of a storm coming on that day, and on her renewing her entreaties, he was only the more urgent that the arbor he had pointed out should be made ready, that it might not appear that he gave way to her superstitious feelings. At length she went, and did as her master ordered her. The day continued fine, the company that had been invited arrived, they went into the arbor and made themselves merry. In the meantime, however, clouds had gathered in the distant horizon, and were at length powerfully driven toward the place by the wind. The company were so intent upon their entertainment, that they did not in the least observe it; but scarcely was the housekeeper aware that the storm was approaching, than she begged her master to leave the arbor

with his company, for she could not divest herself at all of the idea of the lightning striking it. At first they would not listen to her, but she continued her entreaties unremittingly; and at length, as the storm approached with great violence, they suffered themselves to be induced to leave the arbor. They had not been in the room more than a few seconds, when the lightning struck the arbor, and dashed everything that had been left in it to pieces.

Supposing the housekeeper to have had an urgent presentiment of an approaching thunderstorm, and the stroke of the lightning; yet such a foreboding could not possibly determine the place where it would strike. Thus events occasionally occur, which the materialist must either entirely deny, or if he can not do that, he must be silent at them. The whole narrative shows that the men that were in the arbor, were destitute of the susceptibility requisite to hear the angel's voice: in the housekeeper, therefore, the warning messenger found easier entrance, and made use of this medium for the accomplishment of his philanthropic purpose.

In the same work, I believe in the fourth chapter of the sixth volume, the dream of the celebrated Mr. Von Brenkenhof, which has also been elsewhere made public, is detailed. The truth of it is beyond a doubt. This gentleman dreamed one night, that he was in a desert and very dreary region, from which he longed to depart, he however saw a man who induced him to remain there, and he soon after saw this person, to whom he felt attached, expire. At the same time he saw a long train of people in a strange and unusual dress, and then he awoke. The countenance, and the whole exterior of the man whom he saw in his dream, made such an impression upon his imagination, that he almost saw him when awake. The whole scene was never obliterated from his memory, during his whole life. Some time afterward, he received a commission from Frederick II., king of Prussia, to proceed to Pomerania, in order to succor those provinces which had been devastated by the Russians in the seven years' war. Brenkenhof journeyed thither, but found the wretchedness so great, and the more closely he ex-

amined into it the greater he found it, that, despairing of being able to render any assistance, he determined to write to the king, and inform him that he could not devise any means, nor give any advice how the country might be restored to its former state, particularly because of the deficiency of inhabitants.

Occupied with these ideas, and while travelling to a certain place, a person came up to his coach, the sight of whom struck him with the greatest astonishment, for his appearance answered most exactly that of the man whom he had seen in his dream. It is easy to suppose that he was highly pleased at the sight of him, and immediately placed great confidence in him. He was the magistrate of that part of the country, and spoke to Mr. Von Brenkenhof in an encouraging manner, promised to assist him with his advice and co-operation, and thus induced him to commence the benevolent undertaking.

Some time afterward, Brenkenhof learned that his friend was dangerously ill; he hastened to him, and witnessed his dissolution. That very day, or the following one, he saw a great number of men, women, and children, and whole families, arrive. They were colonists from Poland, who intended to settle in the devastated province, and were thus instruments by which Brenkenhof could carry his benevolent plans into execution.

Now what was the real object of this presentiment? It was not a warning from danger, nor did it give any hint either to do anything or to leave something undone. At first sight, this dream, although it was a true presentiment, appears devoid of any definite object: but if the matter be more closely examined, a very remarkable predetermination of Providence is observable. If Brenkenhof had not seen, in a dream, the image of his subsequent benevolent friend, and if it had not made such an impression upon him, the sight of the man himself at his coach-door would not have struck him so forcibly, nor have given his whole soul such a lively impulse to act for the prosperity of that country. The whole dream was therefore an efficacious preparation for a most benevolent undertaking. That this dream was likewise produced by a good angel is evident, because it could not naturally have originated in a human soul

which was in a healthy state; for it is not to be supposed that Brenkenhof was in the slightest degree a somnambulist.

A most remarkable presentiment, by means of a dream, is related in the second section of the first volume of the "Museum of Wonders," and is to the following effect:—

A short time before the princess Nagotsky, of Warsaw, travelled to Paris, she had the following dream. She dreamed that she found herself in an unknown apartment, when a man, who was likewise unknown to her, came to her with a cup, and presented it to her to drink out of. She replied that she was not thirsty, and thanked him for his offer. The unknown individual repeated his request, and added that she ought not to refuse it any longer, for it would be the last she would ever drink in her life. At this, she was greatly terrified, and awoke.

In October, 1720, the princess arrived at Paris in good health and spirits, and occupied a furnished hotel, where, soon after her arrival, she was seized with a violent fever. She immediately sent for the king's celebrated physician, the father of Helvetius. The physician came, and the princess showed striking marks of astonishment. She was asked the reason of it, and gave for answer that the physician perfectly resembled the man whom she had seen at Warsaw in a dream; "but," added she, "I shall not die this time, for this is not the same apartment which I saw, on that occasion, in my dream."

The princess was soon after completely restored, and appeared to have completely forgotten her dream, when a new incident reminded her of it in a most forcible manner. She was dissatisfied with her lodgings at the hotel, and therefore requested that a dwelling might be prepared for her in a convent at Paris, which was accordingly done. The princess removed to the convent, but scarcely had she entered the apartment destined for her, than she began to exclaim aloud: "It is all over with me; I shall not come out of this room again alive, for it is the same that I saw at Warsaw in my dream!" She died in reality not long afterward in the same room, in the beginning of the year 1721, of an ulcer in the throat, occasioned by the drawing of a tooth.

This dream also proceeded from a good angel, who wished to attract the attention of the princess to her approaching end.

But there are likewise presentiments which refer to such objects as do not appear to be worthy of the interference of a good spirit or angel. Instances of this are to be found in "Moritz's Experimental Psychology," volume i., page 1. I will here insert the whole letter, as it was addressed to the editor:

"You desire me to give you a written account of what I lately verbally related to you, regarding the soul's faculty of prescience. As my experience rests solely upon dreams, I have certainly reason to apprehend that many will take me for a fantastic dreamer; but if I can contribute anything to the very useful object of your work, it is no matter—let people think what they will. Be that as it may, I vouch for the truth and veracity of what I shall now more particularly relate.

"In the year 1768, while learning the business of an apothecary in the royal medical establishment at Berlin, I played in the seventy-second drawing of the Prussian numerical lottery, which took place on the 30th of May of the same year, and fixed upon the numbers 22 and 60.

"In the night preceding the day of drawing, I dreamed that toward twelve o'clock at noon, which is the time when the lottery is generally drawn, the master-apothecary sent down to me to tell me that I must come up to him. On going up stairs, he told me to go immediately to Mr. Mylius, the auctioneer, on the other side of the castle, and ask him if he had disposed of the books which had been left with him for sale; but that I must return speedily, because he waited for his answer.

"'That's just the thing,' thought I, still dreaming; 'the lottery will just be drawing, and as I have executed my commission, I will run quickly to the general lottery-office and see if my numbers come out' (the lottery was drawn at that time in the open street): 'if I only walk quick, I shall be at home again soon enough.'

"I went therefore immediately (still in my dream), in compliance with the orders I had received, to Mr. Mylius, the auctioneer, executed my commission, and, after receiving his an-

swer, ran hastily to the general lottery-office, on the 'Hunters' Bridge.' Here I found the customary preparations, and a considerable number of spectators. They had already begun to put the numbers into the wheel—and the moment I came up, No. 60 was exhibited and called out. 'Oh,' thought I, 'it is a good omen, that just one of my own numbers should be called out the moment I arrive!'

"As I had not much time, I now wished for nothing so much as that they would hasten as much as possible with telling in the remaining numbers. At length they were all counted in, and now I saw them bind the eyes of the boy belonging to the orphan-school, and the numbers afterward drawn in the customary manner.

"When the first number was exhibited and called out, it was No. 22. 'A good omen again!' thought I; 'No. 60 will also certainly come out.' The second number was drawn—and behold, it was No. 60!

"'Now they may draw what they will,' said I to some one who stood near me; 'my numbers are out—I have no more time to spare.' With that, I turned myself about, and ran directly home.

"Here I awoke, and was as clearly conscious of my dream as I am now relating it. If its natural connection, and the very particular perspicuity, had not been so striking, I should have regarded it as nothing else than a common dream, in the general sense of the term. But this made me pay attention to it, and excited my curiosity so much, that I could scarcely wait till noon.

"At length it struck eleven, but still there was no appearance of my dream being fulfilled. It struck a quarter, it struck half-past eleven—and still there was no probability of it. I had already given up all hope, when one of the work-people unexpectedly came to me, and told me to go up stairs immediately to the master-apothecary. I went up full of expectation, and heard with the greatest astonishment that I must go directly to Mr. Mylius, the auctioneer, on the other side of the castle, and ask him if he had disposed of the books at auction

which had been intrusted to him. He told me also, at the same time, to return quickly, because he waited for an answer.

"Who could have made more despatch than I? I went in all haste to Mr. Mylius, the auctioneer, executed my commission, and, after receiving his answer, ran as quickly as possible to the general lottery-office, on the 'Hunters' Bridge;' and, full of astonishment, I saw that No. 60 was exhibited and called out the moment I arrived.

"As my dream had been thus far so punctually fulfilled, I was now willing to wait the end of it, although I had so little time; I therefore wished for nothing so much as that they would hasten with counting in the remaining numbers. At length they finished. The eyes of the orphan-boy were bound, as customary, and it is easy to conceive the eagerness with which I awaited the final accomplishment of my dream.

"The first number was drawn and called out, and behold, it was No. 22! The second was drawn, and this was also as I had dreamed, No. 60!

"It now occurred to me that I had already stayed longer than my errand allowed; I therefore requested the person who was next to me in the crowd to let me pass. 'What,' said one of them to me, 'will you not wait till the numbers are all out?' —'No,' said I, 'my numbers are already out, and they may now draw what they please, for aught I care.' With that, I turned about, pushed through the crowd, and ran hastily and joyfully home. Thus was the whole of my dream fulfilled, not only in substance, but literally and verbatim.

"It will perhaps not be disagreeable to you if I relate two other occurrences of a similar nature:—

"On the 18th of August, 1776, I dreamed I was walking in the vicinity of the 'Silesian Gate,' and intended to go home thence, directly across the field, by the Ricksdorf or Dresden road.

"I found the field full of stubble, and it seemed as if the corn that had stood there had only been reaped and housed a short time before. This was really the case, although I had not previously seen it. On entering the Ricksdorf road, I perceived

that some persons had collected before one of the first houses, and were looking up at it. I consequently supposed that something new had occurred in or before the house, and for this reason, on coming up, I asked the first person I met—'What is the matter here?' He answered with great indifference, 'The lottery is drawn.'—'So,' said I, 'is it drawn already? What numbers are out?'—'There they stand,' replied he, and pointed with his finger to the door of a shop that was in the house, which I now perceived for the first time.

"I looked at the door, and found that the numbers were written up, on a black border round the door, as is frequently the case. In order to ascertain if there was really a shop, with a receiving-house for the lottery, at the commencement of the Ricksdorf road, I did not think it too much trouble to go there, and found that this was really the case. To my great vexation, I found that only one of my numbers had come out. I looked over the numbers once more, in order not to forget them, and then went home disappointed.

"On awaking, I was hindered, by an accidental noise, from immediately recollecting my dream, but shortly afterward it again occurred to me; and, after a little reflection, I remembered it as clearly as I have now related it, but found it difficult to recollect all the five numbers.

"That No. 47 was the first, and No. 21 the second of the numbers, I remembered perfectly well; that the third which followed was a 6, I was also certain, only I was not confident whether the 0 which I had seen hereabouts belonged to the 6 or the following number 4, which I also remembered very distinctly to have seen; and, as I was not certain of this, it might have been just as well 6 and 4 alone, as 60 and 40.

"I was the least confident as to the fifth number: that it was between 50 and 60 I was certain, but which I could not precisely determine. I had already laid money upon No. 21, and this was the number which, according to my dream, should come out.

"As remarkable as my dream appeared to be in other respects, yet I was diffident of it, from being unable to remember

all the five numbers. Although I was quite certain that among the sixteen numbers mentioned — that is, those between 50 and 60, and the six previously indicated — all the five which I had seen in my dream were contained; and although there was still time enough to secure the numbers, yet it did not suit me, on account of the considerable sum it would require to stake upon all the sixteen numbers. I therefore contented myself with a few *ambs* and *ternes*, and had, besides this, the disappointment of selecting a bad conjunction of numbers.

"The third day afterward (the 21st of August, 1776), the lottery was drawn. It was the two hundred and fifteenth drawing, and all the five numbers which I had seen in my dream came out exactly — namely, 60, 4, 21, 52, 42; and I now remembered that No. 52 was the fifth of those which I had seen in my dream, and which I could not previously recollect with certainty.

"Instead of some thousand dollars, I was now compelled to be contented with about twenty!

"The third, and, for the present, the last occurrence of this kind, which I shall relate, was as follows:—

"On the 21st of September, 1777, I dreamed that a good friend of mine visited me, and after the conversation had turned upon the lottery, he desired that he might draw some numbers out of my little wheel of fortune which I had at that time.

"He drew several numbers, with the intention of staking money upon them. When he had done drawing, I took all the numbers out of the wheel, laid them before me upon the table, and said to him, 'The number which I now take up will certainly come out at the next drawing.' I put my hand into the heap and drew out a number, unfolded it, and looked at it: it was very plainly 25. I was going to fold it up and put it again into the wheel, but that very moment I awoke.

"Having so clear a recollection of my dream, as I have now related it, I had much confidence in the number, and therefore staked so much upon it as to be satisfied with the winnings; but two hours before the lottery was drawn, I received my money back from the lottery-agent, with the news that my number was

completely filled up. The lottery was drawn on the 24th of September, and the number really came out.

"Although I very willingly allow, and am well aware, that many and perhaps the generality of dreams arise from causes which are founded merely in the body, and therefore can have no further significance—yet I believe I have been convinced by repeated experience that there are not unfrequently dreams, in the origin and existence of which the body, as such, has no part; and to these, in my opinion, belong the three instances above mentioned.

"I do not think that the contents of these dreams ought to give occasion to any one to judge wrongfully; for otherwise, I could just as well have selected others: but I have placed them together precisely because of their similarity.

"Christ. Knape,

"Doct. of Philosophy, Medicine, and Surgery."

I have likewise sought out these three presentiments, because it is impossible to conceive of any deception of the imagination in them, or of any external concatenation of circumstances that might have afforded the soul materials to conjecture; and, finally, because they have all the qualities of historic authenticity.

I must now insert another letter, which a very worthy preacher in a town of some note addressed to me:—

"Being aware, from something you have lately published, that you have the intention of writing a treatise upon the soul's faculty of presentiment, I take the liberty of sending a contribution to it, which is the more to be relied on, because I am almost proud of acting the skeptic on this subject.

"When I was a boy of fifteen or sixteen years of age, being once engaged in conversation on indifferent subjects, I was on a sudden beside myself, during which my imagination pictured to me a thief under the escort of soldiers and peasants, whose very dress I marked in as lively a manner as if the circumstance had really occurred, so that I interrupted the conversation, and said, 'They are bringing a thief!' I was laughed at: but about ten minutes afterward, there really came a prisoner, exactly in

the manner in which I had seen him in spirit. It was a sudden trance, in which I saw the vision.

"Besides several presentiments, of no importance, which my wife has had in her dreams, I will only adduce one, which is highly remarkable, and which Moritz has therefore inserted in his 'Magazine of Experimental Psychology.'

"Six weeks before the event took place, my wife dreamed that she was travelling with some one. On the road, this person fell ill: she nevertheless continued her journey. The individual became worse, and she requested an old woman, with a very forbidding physiognomy, to give her something to eat, but received nothing but bread and water. The person shortly afterward was confined to bed, and was very weak; a clergyman appeared, at whose stupidity those present were disgusted; she saw her lying dead, saw the mourners enter the room, heard the hymn sung in the street—'I die in Jesus,' &c.; saw the mutes in attendance (which is here by no means customary): and, six weeks after this, every circumstance was most minutely fulfilled! She related all this to me the next morning after having had the dream: it is therefore no subsequent invention, nor enriched with additions."* The remainder of the letter does not belong here.

In all these presentiments, there is no apparent object in view. Certainly, in the winning in the lottery, Providence had of course a hand, because both enter deeply into the man's sphere of action, and have much influence upon his fate, and upon that of those with whom he is connected. But in Dr. Knape's presentiments, something singular is observable: they were of no use to him, and one sees clearly that Providence overruled the consequence of his foreknowledge.

In the first instance, Knape had already staked upon the numbers 22 and 60, when he dreamed and foresaw that these numbers would come out first. To all appearance, therefore, this presentiment was entirely devoid of aim.

But the second dream manifestly shows the interference of Providence. Knape saw all the five numbers very clearly; the

* See Note 8.

presentiment was complete: but as it did not accord with the Divine will, concerning him, that he should at once come into the possession of so large a sum of money, Providence occasioned a noise on his awaking, or made use of it to draw his attention away from the figures, and he no longer precisely knew what they were.

His third dream, with reference to this point, is extremely remarkable. Knape, on awaking, had a very distinct recollection of No. 25. He therefore staked upon it three days before the drawing, and consequently early enough, and yet it was struck out by the lottery-agent, and not received—for what reason, Knape does not mention. Be that as it may, it was not the will of Providence that he should win upon this number, and the presentiment was unavailing.

Nor does there seem to be any object in view, in the presentiment which the clergyman had in his youth: probably it was to make an efficient impression upon his mind, that might prepare it for salutary reflection.

The remarkable dream of the clergyman's wife contains a very complete presentiment, but seems likewise to be destitute of any particular object. We can not, however, know whether in this, and in all other similar cases of presentiment, they have not an effect upon the inward man, and the train of his ideas, *though not perceived by us*—and therefore some definite end. This appears to me, at least, more than probable.

But what say the materialist, the rationalist, and the enlightened Christian to this? The materialist must lay his hand upon his mouth at the relation of all passages of this nature; for according to this system, no man can know or decipher more of the future than what he can actually infer from existing causes, which are obvious to the senses, and their necessary or probable effects. But in the examples adduced above, neither of these have anything to do. These presentiments even stand in direct contradiction to such a philosophy; according to its principles, they are not possible, and yet they are real and true; hence it follows with apodictical certainty, that those principles are entirely false. In order to explain myself clearly and sat-

isfactorily upon this very important subject, I will here attempt to draw a complete and conclusive deduction with reference to this obscure subject; my readers will therefore pardon me, if I recapitulate several things which I have already said.

Man, by means of his body, is organized for the existing visible world; but his human soul or its spirit, with its immortal luminous body, is organized for the invisible world.

The human soul, so long as this mortal life continues, is exiled into this mechanical body. It attains all its knowledge in time and space, through the medium of its sensible organs; and as it has not rationally in itself, or in its own nature, any other sources of knowledge, it is impossible for it to judge and conclude otherwise than according to those laws which it gives to the senses, by means of its corporeal organization.

He that *will* not believe in the God of the Christians, nor in the immortality of the soul, in the face of his own inward conviction, may make himself easy in his unbelief; he needs nothing more. But the soul that hungers after perfection, and after a continual increase of blessedness, needs more than this transitory, sensible world affords. But this additional something it is unable to find in the whole sphere of its knowledge. People may say what they please of the physical proof of the existence of God, yet the result is never the true God, but only a supremely perfect, almighty, omnipresent, all-good, and all-wise man, whose whole creation, together with the whole human race, is but a machine, which governs itself by its own concreated powers.

The soul does not know itself, nor is it possible for it to know itself, from its own sensible sources of knowledge. It wishes eternal duration, united with ever increasing perfection and blessedness. The motive to this lies in its own nature, it is created with it; left to itself, it is ignorant of the true means of obtaining it; it therefore naturally seeks them in the world in which it exists, that is, in the visible world, but there it finds them not. It hastens from one attainment and enjoyment to another, but is never satisfied; till at length it is withdrawn by

death, from the visible world, and those whom it has left behind know not what is become of it.

Here and there an individual may be found, but scarcely one in a million, who reflects on the matter further. He discovers a track, pursues it and makes progress. He sees clearly that the world in which he lives, and that he himself also, must have had an origin; the idea of a deity occurs to him; he draws inferences from his works; and the result is a most perfect man, who then becomes his god; and he feels also that he must venerate him, and become like him. A law then unfolds itself in his mind, whose formula is, "That which thou wilt not that others should do to thee, do not to them; and what thou wishest others to do to thee, do thou also to them." On further reflection, he at length arrives where reason, in the present age, is arrived by philosophical illumination; that is, at deism, then at fatalism, afterward at naturalism, and finally at atheism. Enlightened reason left to itself, and not under the guidance of revealed religion, *must* necessarily at length arrive at this.

Meanwhile, the innate impulse to perfection and happiness urges the poor imprisoned soul onward from one sensible attainment, and from one sensual enjoyment to another, yet still it is never satisfied; it feels that it is not in its true element, yet knows no other: and it now makes choice of one of the two roads that stand open to it; it enjoys either as much as it can enjoy, or it struggles with fate, bears every adverse occurring circumstance courageously, and then passes over at death, to the great and unknown future.

There are many that perceive and are well aware, that nothing more irrational or aimless can be conceived than the annihilation of the soul at death. That a being, whose innate impulse is infinite duration, perfection, and enjoyment of the supreme good, should in a few years, in which it has attained none of its objects, cease to be; what absurdity! An only half-sober reason easily acknowledges this, but as generally nothing more is seen or heard of the soul after death, except when it is here and there said that a dead man has shown himself, and is returned again; the mere rational man, or the ma-

terialist, knows not a word of the further fate of his soul after death; he dreams and supposes, but always according to his mechanical principles, which he has abstracted from the visible world, and which are therefore totally false, with respect to their application to another world, in which spirits with their free will are at home.

This is the natural path of human reason, which she pursues when left to herself, and when thinking consistently. Now we would suppose that mankind must have necessarily fallen upon this path in the first century of their cultivation, because it is so very natural and agreeable to reason; quite the contrary; if we ask the history of all nations, it gives us quite a different answer. Men were then acquainted with the invisible world; they believed in beings superior to themselves, who in gradation were more and more glorious, and connected at last with God, or with divinities, as the Supreme Being, the origin and creator of all things. This view of the subject is the spirit and basis of all the mythologies or divinity-systems of every nation that was in any manner cultivated. Each particular nation then clothed this fundamental principle after its own character and favorite pursuits; in every nation there were from time to time, persons of great genius, who beautified the picture by their glowing imagination; and then arose likewise, great benefactors to mankind and mighty heroes, who were honored after death as gods. Belief in God and immortality prevailed universally.

I now ask every reader who loves the truth, how was it that mankind arrived so early at this belief in God, in an invisible world, and in immortality? Certainly not by the path of reason; for that leads directly away from all this; perhaps by means of imagination, that ever-ready parent of new nonentities. This might easily be supposed; but on closer examination, this supposition vanishes and sinks into nothing: for —

1. Ideas which are real and true, lay at the foundation of every image of the imagination; for how can it figure to itself, or create anything for which it has no materials? After previously knowing something of a God, and a world of spirits;

after knowing this, it decked out these fundamental principles with images from the invisible world: and—

2. All nations that are in any degree cultivated, possess the fundamental principle of God, of a world of spirits, and of the immortality of the soul. *All agree* in this pure and abstract idea. But whence have they derived it? Naturally, by a revelation of God, of the world of spirits, and of apparitions of deceased individuals, which they had either learned from their forefathers, or experienced themselves. The idea is unnatural and impossible, that all men should receive an impression of a thing, that is not at all obvious to the senses.

We find the origin of this fundamental principle of God, of the world of spirits, and of the immortality of the soul, in the earliest ages, in the East—in the cradle of humanity. Moses, the most ancient historiographer of mankind, relates to us the origin of the visible world and its inhabitants; the first revelations of God, of the world of spirits, and of immortality; the first history of the earth and its inhabitants: and all so entirely without any appearance of fabrication—in a manner so simple, sublime, and becoming the Deity—that every uncorrupted heart must exclaim, "This man relates to us truths that are eternal and divine!"

Moses was brought up in Egypt. The Egyptians were, at that period, the most cultivated nation upon earth. The Parsees, who became so famous, were later; for their founder, Zerduschd or Zoroaster, both the first and second, were scholars of the Egyptian priesthood. All other nations, even the Greeks, flourished much later. With all their cultivation, the Egyptians possessed a very corrupt idea of God, of the spiritual world, and of immortality—or, in one word, of divinity and religion; for they made oxen and other animals symbols of the Deity, and these were then divinely honored by the common people. Their morals were equally as corrupt: in the time of Moses they were already deeply sunk. He had not therefore learned his theology from the Egyptians, although he was acquainted with their mental culture; but he had learned it of his forefathers, of the patriarchal family, and also by his

own experience—having himself frequent intercourse with God.

The theological fundamental ideas of God, of the spiritual world, and of immortality, proceeded therefore from the first of men; were handed down through the patriarchal family to Moses, by him to the people of Israel, and by them, through manifold reflected rays of light, in a partial manner also to the Greeks, Romans, and other nations, which is abundantly evident from their mythologies; until at length Jesus Christ, the God-man, completed the revelation of God to man, by exhibiting this theological idea in its most pure and perfect state, and by showing the infallible way which man must pursue in order to satisfy his central impulse after infinite perfection and ever-increasing blessedness.

The fundamental points of this theology, in its present and most perfect form, such as Christ and his apostles, on establishing Christianity, left behind them to all his true worshippers and confessors—as divine and eternal truth, and as the ground of their faith—consists, as far as it relates to my present purpose, in the following ideas:—

God the Father, the Almighty Creator of heaven and earth, sent his only-begotten Son, the Logos, the organ by which he reveals himself to all created beings, upon earth to become man, and to redeem the human race, which had fallen from the state in which it was created. This redemption he accomplished by a painful course of life and suffering. He then rose triumphant over death and hell, and over all fallen spirits or angels, to the government of all worlds—to the right hand of his heavenly Father. He received all power in heaven and on earth, and is, and shall continue to be, sole regent of the world, until all his foes, and the enemies of man, and finally death itself, be overcome. The Holy Spirit, whom he has sent us, operates to the moral perfecting or sanctification of man, when the latter does not resist him, but asks for him with faith and fervor; but the government of mankind is exercised by the spiritual world, through the medium of good angels and spirits, who, without trenching upon the freedom of man's will, and entirely without

his knowledge, seek by every means to influence his free will according to the Lord's will. Those who believe in the Lord and his word, and regulate their lives according to it, then become likewise co-operating instruments in the government of the world, the end of which is, gradually to overcome the powerful intermingling influence of evil spirits and wicked men, to deliver the earth or the whole human race from their bondage, and finally to expel entirely everything that is evil from the kingdom of nature.

The material or visible world is governed according to our human conceptions, which are confined within the boundaries of time and space, by its own innate powers; but the rational or spiritual world to which, as it regards the soul, men also belong, is governed by laws. In the former, the operation of power is of necessity; but in the latter, obedience to the law depends upon the free will—to which, however, the Divine government sets bounds when it does not accord with its purposes.

Although good and evil spirits possess a powerful influence in the government of the world, yet it is strictly forbidden, in the Divine laws of the Old and New Testaments, to seek any acquaintance with them, or to place ourselves in connection with and relation to them; and it is just as little permitted for citizens of the world of spirits visibly to manifest themselves to those who are still in the present state of existence, without the express command or permission of the Lord.

He, therefore, that seeks intercourse with the invisible world, sins deeply, and will soon repent of it; while he that becomes acquainted with it, without his own seeking and by Divine guidance, ought to beg and pray for wisdom, courage, and strength, for he has need of all these; and let him that is introduced into such a connection by means of illness, or the aberration of his physical nature, seek by proper means to regain his health, and detach himself from intercourse with spirits.

Such, my dear readers, is the pure, true, and evangelical doctrine of God and of the world of spirits; and such is the fundamental principle of my system of theocratic liberty, or of my

theocratic philosophy. In all that belongs to the present life and to the visible world, mechanic philosophy must be our rule and criterion of thinking and deciding. In respect to this, Reason must judge according to logical laws, and be our sole guide. But in all matters relative to the spiritual world, she must judge according to the laws of liberty and Divine revelation; because man, in the present life, is only organized for the visible world, and he has therefore no data for his principles of reasoning in the spiritual world, until he be divested of this rude and mechanical body.

Fear not, my dear friends, that I am again opening the door to superstition; for I pointedly maintain that we ought to pay no attention to the world of spirits and its operations. We are referred to the word of God, to the Lord, and to his Spirit, and have nothing to do with any other spirits.

The infidelity and that falling away which so generally prevail, have removed good angels and spirits from us, and have attracted toward us evil spirits, who, however, take good care not to make themselves cognizable. Under the guise of natural effects, they carry on their baleful purposes, and thus accelerate the ripening for judgment. This is my theory of the science of spirits; in accordance with the principles of which, I am now able to answer the question, "What must be believed or disbelieved of presentiments, visions, and apparitions?"

When any one, who has no predisposition to foresight, that is, no developed faculty of presentiment, is warned of danger by an unknown something, it occurs by command of the Divine government, through the medium of an angel, who makes use of a direct impression upon the mind, according as he can attain his end in the best and easiest manner. To this class belong the first instances of true presentiments which I have already related. If it be asked, "Why are not all men thus warned of danger?" I answer, when the individual himself can foresee and suppose danger, no presentiment is necessary; and equally so, when a misfortune is applicable to the aim of Divine government. A presentiment is, then, alone necessary when the approaching misfortune can not otherwise be avoided, and yet

is not suited to the end in view, and must therefore be by all means prevented.

The dream of Mr. Von Brenkenhof was also the production of a warning angel, because he could not be induced, prepared, and strengthened, for the active assistance of so many unfortunate beings, in any other manner; and it was also an angel that early made known to the princess Nagotsky the circumstances which should accompany her decease, to give her a hint what she had then to do. But the world to come must eventually unfold why these things take place by means of an angel, and in such a manner.

With respect to the presentiments of Dr. Knape, the case is very different: these had their origin in himself. I will explain myself more minutely upon this point.

It is clear that angels were not employed in the matter, because the presentiments were useless, Providence rendering the object of these unavailing. The case is as follows:—

It is evident, from the theory I have laid down, that the human soul approaches the world of spirits in the degree that it divests itself of the organs by which it acts upon the body, and the latter upon it. This may take place in various ways, and in a variety of degrees, from the smallest presentiment to complete detachment in death.

When the individual has a natural tendency to any species or to a certain degree of that detachment of the soul from the body, I call this kind or this degree the faculty of presentiment, which, when it is active or operates, I then denominate the developed faculty of presentiment.

This kind of faculty of presentiment of the soul rests on a predominant inclination to any particular thing. For instance, he that takes pleasure in playing in the lottery, or that is inspired with a curiosity to know future things, or such as are doing at a distance, and possesses at the same time that disposition, such a one develops his faculty of presentiment only in reference to this object. He is susceptible of that to which his soul has a tendency, and this susceptibility is in proportion to such disposition, as also the degree of its obscurity or clearness.

However comprehensible and rational all this may be, yet the chief difficulty still remains; and that is, how is it possible for a person in the visible world, or how can finite spirits—all of whom, as limited beings, develop their ideas in succession, and consequently in time and space—foreknow future things?

I answer, that, as the free actions of men in the visible world are guided by the world of spirits, without infringing, however, upon their liberty, consequently the arrangements with respect to all the actions of individuals, single nations, and the whole human race, from the meanest to the most important, are there made and brought into exercise. An individual, therefore, who possesses a developed faculty of presentiment, may be susceptible of the result of those arrangements, it being in some way made obvious to his senses, and by this means presented to him in a perceptible form.

It is utterly impossible that there can be any blind chance—any mere casualty. The most important events generally spring from the most minute and trifling occurrences. Not a hair, not a sparrow falls to the ground, without the will of God. The world of spirits is busy at the gaming-table, and at the most forbidden actions, and the most horrible vices. Evil spirits operate to perdition, inflame the passions, and allure to vice; and the good seek, under the direction of the Divine government, to promote virtue, to encourage us in conflicting against the passions, and to deter us from vice. Thus it is comprehensible how a developed faculty of presentiment may foresee something that is shortly to take place, but not what is remotely future, because it is unconsciously susceptible of the arrangements for the former, but not for the latter—from which obscure sensation the inward senses form a perceptible and tangible result, of which the soul is clearly sensible.

Here the great distinction also manifests itself between these natural presentiments and Divine predictions, of which I will subsequently treat at large, in its proper place.

Hitherto we have only spoken of such individuals who have either no developed faculty of presentiment, and whose presages therefore proceed from angels, or of such who only sel-

dom and in particular instances develop their faculty of presentiment, and forebode something, which has often neither meaning nor worth. But we now come to a description of people whose faculty of presentiment is so developed, that they frequently and repeatedly foretell that which is future. These, again, may be divided into various classes.

There are individuals who have long devoted themselves to a life of unfeigned piety, and who, by walking before God, and by inward intercourse with him for many years, develop at length their faculty of presentiment—that is, when they have, besides this, a natural tendency to it. These pious souls look with an enlightened eye into the spiritual world and into futurity; but their regards have always reference to those objects which are their favorite ones. For instance, when such characters occupy themselves much with the book of Revelations, they receive light upon the subject; or if they reflect much and intently upon the state of man after death, their enlightened eye then fixes itself upon the subject, &c. But as the most devout and holy souls, with all their exalted and purified inward powers, are still in the body, and though their sensible imagination be irradiated by this Divine light, yet they can not always distinguish the knowledge they derive from the spiritual world, which is therefore correct, from that which their lively imagination produces. Consequently, hence proceed those errors and mistakes which sometimes creep into their discourses or writings. When such persons prophesy, there is much that is afterward fulfilled, and much that is not, for the reason I have just adduced above.

Now, from these remarks, which are certainly correct, proceed two important fundamental duties:—

1. That such devout and holy individuals ought by no means to presume upon this spiritual gift, nor to regard it as a Divine revelation. If they have a view of the future, or a consciousness of that which is taking place at a distance, or if they derive knowledge from the world of spirits, their first thought ought certainly to be: "According to the Divine order of things, I ought to know nothing of this; but as it has been revealed to

me without my seeking it, and by Divine permission, the question now is, whether it be intended solely for myself, or for some far-advanced souls, or even for the public in general." Here prayer, watching, and self-denial, are requisite; for the tempter now shows himself as an angel of light: he gently and imperceptibly insinuates into the man's mind the idea that he must certainly have made great progression in holiness, and be particularly acceptable to God, who thus deigns to favor him with his revelations, and endue him with the prophetic gift! Much experience is requisite here, in order to take this hissing of the serpent for what it really is, and to scare the venomous reptile away, by an inward approach to the crucified Redeemer. Nay, the tempter is very often complimented, to the following effect: "Excuse me, I am much too far behind, much too unworthy of so noble a gift," &c.; while, in the meantime, the gilded poison has been swallowed down. A feigned humility has taken post in the soul, and very dark and painful experiences are then required in order to lead such an individual back again to true self-denial and mortification.

My readers will easily perceive of what infinite importance this subject is, of which I am now treating; for if the enlightened soul be not acquainted with the true nature of the faculty of presentiment, nor knows that it may be developed in characters the most corrupted and immoral, the individual may easily mistake it for a divine revelation, and by presuming upon it, gradually fall away and finally perish.

2. The duty is equally of primary importance to every Christian. Whenever he observes anything of an extraordinary nature, such as men, women, or children, either falling into trances or being in any manner under mental excitation, and entering into a state of supernatural elevation, he must act with great circumspection, and not look upon it as anything divine. In the beginning, such persons often speak sublime things that are founded in the world of God; they then gain followers, and probably many are converted by them; but in the sequel, the adversary of all that is good, generally mixes himself in the matter, particularly when such somnambulists are simple peo-

ple who are destitute of the requisite religious knowledge, and then erroneous, pernicious, and often monstrous sects arise. Only call to mind the horrid events which happened at the commencement of the present century, in the canton of Berne, in Switzerland, when through the fanaticism of a young female, which originated in trances, her old and venerable grandfather was strangled by means of her followers, *in order that his soul might be saved,* as last Easter was to be the day of judgment!

I exhort all that read this or hear it read, in the name of the most sacred majesty of our most blessed king, Jesus Christ, to be extremely suspicious of all such extraordinary appearances, presentiments, trances, and predictions; to examine well and minutely everything; not to look upon those books which even pious souls in such a state have written, unconditionally as a Divine revelation; and not to believe their predictions, but to be persuaded, that though some things may be fulfilled, others will not, and even the whole may not.

In the present remarkable period, the prince of darkness has recourse to every possible means of deception, to occasion the falling away of the true worshippers of Christ; he assumes the most deceitful forms of light, that he may unsettle pious souls; hence I find it so necessary to be continually warning my fellow-countrymen against prying into the revelations of the Bible, in order to learn what is shortly to take place. Of this we know as much as is necessary for us, and it is sufficient if we are always attentive to observe how they are fulfilled by degrees. It generally happens, that some false spirit joins itself to such inquisitive people, which they confidently believe to be the Spirit of God; they rejoice at this distinguished favor, and then regard all their reveries as inspiration and of Divine suggestion. The deceiver leads them imperceptibly away from the truth: and when at length these dreams are not accomplished, their faith suffers shipwreck, and this is just what the tempter seeks. The being unwilling to know anything but Jesus Christ and him crucified, is at present an imperious duty. He will then grant us that knowledge which is needful for us on every occasion.

A dear and valued friend communicated to me some months ago, a beautiful and instructive instance how the true Christian ought to employ the gift, or rather the quality of a developed faculty of presentiment. I pledge myself for the truth of it, and give it in the same words in which I received it:—

"The wife of a common mechanic in S——, possessed the gift of prescience in a high degree. She had almost constantly day and night, visions from the world of spirits; but she kept them very secret, and disclosed them only to very confidential persons. She was not only very devout, and a real practical Christian, who exercised herself daily in patience, self-denial, and charity, but she also possessed Christian sagacity and unfeigned humility. She not only did not arrogate to herself anything on account of her visions, but warned people against such things, assuring them that persevering watchfulness and constant prayer were requisite, in order to avoid falling into errors; that among the inhabitants of the world of spirits, there were good and evil, and partially good and partially evil beings; that there were many spirits which frequently took delight in deceiving men; that she had often experienced this but was soon aware of it, having received of God the gift of trying the spirits; that she saw all her deceased acquaintances immediately after their death, in the form in which they appeared in the other world. A bishop who was regarded as pious, she had seen in gray, in the habits of the poor; that proud people appeared tall, but became smaller as they lost their pride, &c.

"This woman once met with an intimate friend of hers in the street; the latter was very pious and devout, but regarded all visions as empty fancies, and did not believe in the existence of a world of spirits. As soon as she perceived her, she said to this widow, 'Did you not see your deceased husband last night in such and such a form?' The widow was astonished, for such had really been the case. 'I must tell you,' answered she, 'that if I did not know you so well, and if I were not so much attached to you, I should believe you had to do with things that are improper.'

"She was often requested by deceased individuals, even by

those whom she did not know, to pray for them. She did so fervently, and not unfrequently saw those persons afterward appear with a friendly countenance, as if to thank her.

"It very often happened that she saw persons, who visited her, enter her door some time before, and knew immediately in what temper they would come to her, whether good-humored or cross.

"She once wished to speak to a female friend of hers, who resided in the same town, but at a considerable distance from her. Her urgent avocations did not permit her to go out; she therefore made use of her fixed will to call her to her. Her friend sat quietly at home without thinking of going out; suddenly it occurred to her that she ought to go to Mrs. W——. She banished the thought and said, 'I have no occasion to go to her, and besides it is dreadful bad weather, and both rainy and windy.' But the thought again occurred to her that she ought to visit her friend. 'I will not,' answered she. 'I can not go out at present.' But the impression upon her mind became stronger, and left her no rest. Full of vexation, she now threw a cloak over her and went. On opening Mr. W——'s door, the latter smiled and said, 'I knew very well that you would be constrained to come. Sit down there beside me; I have something that I must of necessity say to you, and it was impossible for me to go out; I therefore thought I would call you hither by my will.'

"She frequently foresaw the illnesses of her acquaintances, but could not always distinguish whether it was a disease that might prove mortal, or one that would really terminate in death. Both showed themselves to her in the same manner.

"The following prediction, which can be verified on oath, is remarkable:—

"In the beginning of the revolution, a person in trade travelled to Leipsic, on business to the fair. During his stay there he was publicly denounced as a spy, in 'The Gazette of the Right Bank of the Rhine,' and his name given. This caused his family great alarm. It was to be feared he would be arrested on his return, and orders were really issued to that ef-

fect. His wife was an intimate friend of Mrs. W——'s. She therefore ran to her, and gave a loose before her to all the anxiety she felt. After some minutes, Mrs. W—— said to her, 'Compose yourself, nothing will happen to your husband, he will return in safety. You may perfectly rely upon what I say to you; you know that I am incapable of telling you an untruth; you may fully depend upon it he will come safely back.' Her friend believed what she said, and went away from her quite consoled. She had already gone a few paces, when Mrs. W——, who still stood at the house-door, called her back, and said to her, 'Understand me properly, your husband will return in safety, he has, however, a hurt on one foot, but it is of little consequence.'

"This prediction was punctually fulfilled. The merchant travelled with his clerk, through the provinces in which he was denounced; no one recognised him, and he arrived happily in S——; but he had a hurt on one foot. In Smalcald he had been thrown out of the carriage, by the horses running away. He did not break his leg, but the calf separated itself from the bone, so that on his return he was confined to his bed some weeks. He was, however, subsequently perfectly healed.

"This woman died in March, 1790. Toward the end of her life she was asked what would be the result of the French Revolution. She replied that the present order of things would not continue, but the former system would likewise not return. The result would be very different from what people imagined; whole rivers of blood would be shed, and dreadful vengeance taken. 'I see,' added she, 'Admiral Coligny extremely busy in this revolution; I always see him in a bloody shirt.'

"She warned her friends against being concerned in anything wrong. She said to a person who was much displeased that her husband took part in the revolution, and was entangled in it, 'Be comforted, your husband will pass safely through the revolution, although with considerable loss. God will forcibly detach him from the connections and employment in which he is engaged. He will become more tranquil than he has ever been. What I tell you is the truth. You may fully rely upon it.'

"Mrs. W—— has been dead now more than sixteen years. Everything has been punctually fulfilled. She died in the sixty-third year of her age.

"When Cagliostro was in S——, she visited him several times. He immediately perceived that she saw into the invisible world, and practised all kinds of legerdemain in her presence, probably to hinder her from perceiving what he really was. She admired the greatness of his art, but regarded him as a necromancer,* of whom there are a greater number in the world, and even among Christians, than is supposed. We read, in the writings of Antoinette Bourignon, that this enlightened person said the same thing of her times. The devil has many real worshippers, and they will secretly increase, till at length they will openly show themselves under the reign of 'the beast,' and deceive the whole world. Lust and riches are the chief means of deception. But they fulfil the desires of their adherents more by large promises than by the thing itself. Lies and deceit rule in the kingdom of darkness: truth and real enjoyment are alone to be found in the kingdom of light."

Thus far my friend's letter. I pledge myself once more for the truth of the above narrative. I know the sincerity of every individual that has a part in it: others also have related it verbally to me. In short, it is certainly and really true.

Mrs. W—— was anything but an enthusiast; she was a pious and benevolent Christian. Her placing no value upon her intercourse with the spiritual world, nor upon her gift of prescience, and her making no other use of it than to serve those that needed counsel and consolation, characterize her fully. Had she been an enthusiast, she would have acted quite otherwise: she then would, with holy self-complacency, have declared herself a poor, unworthy prophetess, and have occasioned much mischief.

Her opinion of her intercourse with spirits, her counsel and her warning in such a case, are so truly and genuinely Christian, that nothing can exceed it: for it can not be too frequently said and repeated, that intercourse with the world of spirits,

* Or rather, one that has dealings with evil spirits.

and all discoveries and presages which result from it, are most dangerous things. He that falls into these circumstances without his own seeking, ought to endeavor, if possible, to withdraw himself from them; and if he can not do that, he must act as Mrs. W—— advised, incessantly watch and pray.

A developed faculty of presentiment is not in accordance with Divine, spiritual, or physical laws; but is, in some measure, a disease, which we should endeavor to heal: he that seeks, in any other manner, to develop it, commits the sin of sorcery.

What Mrs. W—— says of good and evil, and partially good and partially evil spirits, is true and remarkable; and it accords exactly with the Holy Scriptures and with experience. Her praying for the dead also deserves attention: it is again a new proof that the individual, at death, does not enter straightway into heaven or hell, but is prepared for one or the other of these abodes—a longer or a shorter time, according to his state—during which he continues in hades. Perfect saints and perfect reprobates alone pass, without stopping, to the place of their destination.

That her gift of prescience was by no means anything divine or prophetical, is clear from this, that she foresaw the most indifferent and insignificant events: as, for instance, when she received ordinary visits.

Extremely remarkable and important is the magic operation of her will, by which she compelled her friend to come to her. The materialist laughs at such like things, and regards them as the most senseless enthusiasm and the most stupid superstition; and yet the thing is true in itself, and founded on the nature of the world of spirits. God has deeply concealed this mystery of magic, because it might lead to the most dreadful abuses, in which case it becomes real sorcery. Let him that discovers it—for it may be obtained by certain arts—flee from it as from the avenging angel of death, for horrible things may result from it! This mystery reveals itself when the development of the faculty of presentiment has attained to a great height.

This circumstance gives us a hint how spirit can act upon spirit. But no more of this: the true sage will understand me.

He is aware of the difference between real divine magic and the black art or infernal magic.

What Mrs. W—— says of the French Revolution, and particularly of Admiral Coligny, is very remarkable. If she was not deceived in the matter—if she really saw that great and noble man actively employed in a crimson robe, not shirt—it gives us an important key to the government of the world, for hence it follows that the Lord makes use of the pious dead as instruments for the execution of important ends.

Admiral Coligny was a powerful protector of the protestants (Huguenots) in France, toward the close of the sixteenth century, and one of the first of those who were murdered at the bloody nuptials on St. Bartholomew's eve, 1580, in his own apartment. Every one, whose eyes are in any manner opened, must perceive that the heinous and bloody persecutions of our brethren in the faith, in France, have been fearfully avenged in the Revolution; nor would it be anything very unnatural were Admiral Coligny employed on this occasion, although not to avenge, but to appease the retributive justice of the Judge of the whole earth.

The most remarkable instance of the development of the faculty of presentiment is incontestably the prediction of M. Cazotte, at a dinner in Paris. A favorite German periodical work has taken the liberty to ascribe the whole narrative to the invention of some ingenious idler; but this assertion is destitute of proof. I can prove, on the contrary, that it is literally and minutely true. I have spoken upon the subject with a person of rank, who sincerely loves the truth, and who was well acquainted with Cazotte: and this individual assured me that Cazotte was a man of great piety, and endowed with a high degree of knowledge; that he frequently predicted the most remarkable things, which were always fulfilled; and that he testified, at the same time, that they were communicated to him by means of intercourse with spirits.

The narrative before us was found among the papers of the late M. La Harpe, in his own handwriting. This La Harpe was a member of the Royal Academy of Sciences, in Paris, that

storehouse of satire on religion, and of Voltarian absurdity! La Harpe himself was a freethinker, who believed nothing, but who, before his end, was thoroughly converted, and died in the faith and hope of the gospel.

I will first relate the narrative in La Harpe's own words, and then add a few remarks respecting its authenticity. He writes as follows:—

"It seems to me as if it were but yesterday, although it happened at the beginning of the year 1788. We were dining with one of our colleagues of the academy, a man of genius and respectability. The company, which was numerous, was selected from all ranks — courtiers, judges, learned men, academicians, &c., and had done justice to the ample, and, as usual, well-furnished repast. At the dessert, Malvasier and Constantia heightened the festivity, and augmented, in good society, that kind of freedom which does not always keep itself within defined bounds.

"The world was at that time arrived at such a pitch, that it was permitted to say anything with the intention of exciting merriment. Chamfort had read to us some of his blasphemous and lascivious tales, and noble ladies had listened to them even without having recourse to their fans. After this, followed a whole host of sarcasms on religion. One person quoted a tirade from Pucelle; another reminded the company of that philosophical verse of Diderot's in which he says, 'Strangle the last king with the entrails of the last priest!' — and all clapped applause. Another stood up, elevating a bumper, and exclaimed, 'Yes, gentlemen, I am just as certain that there is no God, as I am certain that Homer is a fool;' and, in reality, he was as certain of one as the other, for the company had just spoken of Homer and of God, and there were among the guests those who had spoken well of both the one and the other.

"The conversation now became more serious. The revolution that Voltaire had effected was spoken of with admiration; and it was agreed that it was this which formed the principal basis of his fame. He had given the tone to his age; he had written in such a manner, that he was read in both the ante-

chamber and the drawing-room. One of the company related to us, with a loud laugh, that his hairdresser, while powdering him, said, 'Look, sir, although I am only a poor journeyman, yet I have no more religion than another!' It was concluded that the revolution would be completed without delay, and that superstition and fanaticism must make way for philosophy. The probable period was calculated, and which of the company would have the happiness of living during the reign of Reason. The more aged lamented that they dared not flatter themselves with the idea; the younger ones rejoiced at the probability that they would live to see it; and the academy, in particular, was congratulated on having prepared the great work, and for being the focus, the centre, and the prime mover, of liberty of thought.

"A single individual had taken no part in all this pleasant conversation, and had even very gently scattered some jokes upon their noble enthusiasm. It was M. Cazotte, an amiable and original man, but who, unfortunately, was completely taken up with the reveries of those who believe in a superior enlightening. He now took up the discourse, and said in the most serious tone: 'Gentlemen, rejoice; you will all become witnesses of that great and sublime revolution which you so much desire. You know that I apply myself a little to prophesying: I repeat it, you will all see it.'

"'There requires no prophetic gift for that purpose,' was the reply.

"'True,' rejoined he, 'but perhaps something more for what I am now going to tell you. Do you know what will result from this revolution' (that is, when reason triumphs in opposition to revealed religion)? 'what it will be to you all, as many as are now here? what will be its immediate consequences, its undeniable and acknowledged effects?'

"'Let us see!' said Condorcet, putting on an air of simplicity; 'it is not disagreeable to a philosopher to meet with a prophet.'

"'You, M. Condorcet,' continued M. Cazotte, 'you will give up the ghost, stretched out on the floor of a subterraneous

prison. You will die of poison, that you will have swallowed, in order to escape the executioner—of poison, which the happiness of those times shall compel you always to carry about with you!'

"This, at first, excited great astonishment; but it was soon remembered that the worthy Cazotte sometimes dreamed waking, and the company burst out into a loud laugh. 'M. Cazotte,' said one of the guests, 'the tale you relate to us is not near so amusing as your "Devil in Love"' (*'Le Diable Amoureux'* is a pretty little romance, written by Cazotte). 'What devil has suggested to you the dungeon, the poison, and the executioner? What has this in common with philosophy and the reign of reason?'

"'This is just what I tell you,' replied Cazotte. 'In the name of philosophy, in the name of humanity, liberty, and reason, will it come to pass, that such will be your end: and reason will then certainly triumph, for she will have her temples; nay, at that period, there will be no other temples in all France than the temples of reason.'

"'Truly,' said Chamfort, with a sarcastic smile, 'you will be no priest of these temples.'

"Cazotte answered: 'I hope not; but you, M. Chamfort, who will be one of them, and are very worthy of being so, you will open your veins by twenty-two incisions of the razor, and yet you will die only some months afterward!'

"The company looked at each other, and laughed again.

"Cazotte continued: 'You, M. Vicq. d'Azyr, will not open your veins yourself, but will afterward cause them to be opened six times in one day in an attack of the gout, in order to make the matter more sure, and you will die the same night!

"'You, M. Nicolai, will die upon the scaffold!—

"'You, M. Bailly, on the scaffold!—

"'You, M. Malesherbes, on the scaffold!'

"'God be thanked!' exclaimed M. Raucher, 'it appears that M. Cazotte has only to do with the academicians: he has just made dreadful havoc among them. I, Heaven be praised—'

"Cazotte interrupted him: 'You?—you will die on the scaffold also!'

"'Ha! this is a wager,' resounded from all sides; 'he has sworn to exterminate us all!'

"*Cazotte.* No, it is not I that have sworn it.

"*The company.* Shall we be then under subjection to Turks and Tartars? and yet—

"*Cazotte.* Nothing less. I have already told you that you will then be under the government of philosophy and reason. Those that will treat you in this manner will be all philosophers; they will be continually making use of those very expressions which you have been mouthing for the last hour; they will repeat all your maxims, and, like you, will quote the verses of Diderot and Pucelle.

"The guests whispered into each other's ears: 'You see clearly that he has lost his reason' (for while speaking thus, he continued very serious). 'Don't you see that he is joking, and in all his jests he mixes something of the wonderful?'—'Yes,' said Chamfort, 'but I must confess his wonders are not very pleasing; they are much too gallows-like. And when shall all this take place?'

"*Cazotte.* Six years shall not pass over before all that I have told you shall be fulfilled!

"'You tell us many wonderful things'—it was this time I (La Harpe) that spoke—'and do you say nothing of me?'

"'With respect to you,' answered Cazotte, 'a wonder will take place that will be at least quite as remarkable. You will then be a Christian!'

"A general exclamation! 'Now I am at ease,' said Chamfort; 'if we only perish when La Harpe is a Christian, we are immortal.'

"'We of the female sex,' said the duchess de Grammont, 'are fortunate in being reckoned as nothing in revolutions. When I say as nothing, I do not intend to say that we do not interfere in them a little; but it is a generally-received maxim that we, and those of our sex, are not deemed responsible on that account.'

"*Cazotte.* Your sex, ladies, will be this time no protection to you; and however little you may be desirous of interfering, yet you will be treated precisely as the men, and no difference will be made with respect to you.

"*The duchess.* But what is it you are telling us, M. Cazotte? You certainly are announcing the end of the world!

"*Cazotte.* That I know not; but what I do know is, that you, my lady duchess, will be drawn to the scaffold—you, and many other ladies with you—upon a hurdle, with your hands bound behind you.

"*The duchess.* I hope, however, in that case, that I shall have a mourning-coach.

"*Cazotte.* No, madam! Ladies of higher rank than you will be drawn upon a hurdle, with their hands bound behind them.

"*The duchess.* Ladies of higher rank? What, the princesses of the blood?

"*Cazotte.* Of still higher rank!

"A visible emotion now manifested itself through the whole company, and the master of the house assumed an air of displeasure. It began to be evident that the joke was carried too far.

"The duchess de Grammont, in order to dispel the cloud, let the last reply drop, and contented herself with saying, in a most jocular tone, 'You shall see he will not even leave me the consolation of a confessor!'

"*Cazotte.* No madam, none will be given, either to you, or any one else. The last sufferer to whom the favor of a confessor will be granted—(here he paused a moment).

"*The duchess.* Well, who will be the fortunate mortal be, to whom this privilege will be granted?

"*Cazotte.* It will be the only privilege he will retain, and this will be the king of France!

"The master of the house now hastily arose from the table and the whole company with him. He went to M. Cazotte, and said with deep emotion, 'My dear Cazotte, this lamentable joke has lasted long enough. You carry it too far, and to a degree

in which you endanger yourself, and the company in which you are.'

"Cazotte made no reply, and was preparing to depart, when the duchess de Grammont, who still endeavored to prevent the matter being taken in a serious light, and labored to restore hilarity, went to him and said, 'Now, Mr. Prophet, you have told us all our fortunes, but have said nothing of your own fate.'

"He was silent, cast his eyes downward, and then said, 'Have you ever read in Josephus, madam, the history of the siege of Jerusalem?'

"*The duchess.* Certainly; who has not read it? but do as though I had never read it.

"*Cazotte.* Well, madam! during this siege, a man went seven successive days upon the walls round the town, in the sight of both the besiegers and the besieged, and cried out incessantly with a mournful voice, 'Wo to Jerusalem! Wo to Jerusalem!' On the seventh day he cried, 'Wo to Jerusalem, and wo to myself also!' and in the same moment he was crushed to death by an immense stone, hurled from the enemy's engines.

"After these words, M. Cazotte made his bow and departed." Thus far La Harpe.

Here everything depends upon the whole of this narration being true or fictitious, written perhaps after its fulfilment; for it is certainly true, that all those who were present at the dinner lost their lives precisely in the manner here predicted by Cazotte. The person who gave the entertainment, to whom Cazotte prophesied nothing, and who was most probably the duke de Chaiseul, was the only one that died a natural death. The worthy and pious Cazotte was guillotined.

I ask every candid connoisseur that knows how to distinguish that which is ideal from a true copy taken from nature, if this narrative can be a fabrication? It has so many little shades and peculiarities which would never have occurred to an inventor, and which he would not have regarded as necessary. And then where would have been the object of such a fabrication? A freethinker could not have invented it; because by so doing, he would have been acting in complete opposition to his prin-

ciples; for he would thus be disseminating views to which he is a mortal enemy, and which he regards as the most stupid superstition. If it be supposed that a fanatic or an enthusiast had invented it for the purpose of saying something striking, the nature of the narrative itself, which bears no resemblance to fiction, contradicts such a supposition, to which must be added the certainty that M. La Harpe wrote it with his own hand. It may be found in the "*Oeuvres Choisies et Posthumes*" of M. La Harpe, celebrated member of the French academy, published at Paris by Mignerol, in four volumes octavo, in 1806.

It will scarcely occur to any one, that the editor of the papers left by this celebrated man, should have interpolated such a document; this would not seem like the conduct of the French and Parisian literati. It is certain, demonstratively certain, that La Harpe himself wrote the narrative. This could not have occurred while he was still an infidel, for the reasons abovementioned, nor can the idea arise in the mind of any one that is acquainted with the thorough conversion of this great man and freethinker, that he should have been guilty of such an irreverent act, as to fabricate such a thing while in that penitent state, in which he wept over his former life with tears of blood; this would be morally impossible. To make the matter public before his death, was not advisable at the time in which he died. Still less did the guests venture to relate it before and during the revolution. Yet still La Harpe found the thing so important, and that very justly too, that he wrote it down and laid it in his desk till better times.

A certain M. de N——, has inserted the following statement in the Parisian journals, with reference to the above extraordinary prediction of M. Cazotte. He says that "he was very well acquainted with this respectable old man, and had often heard him speak of the great distress which would befall France, at a time when the people in every part of France, lived in perfect security, and expected nothing of the kind. Cazotte asserted that future events were revealed to him through the medium of spirits. 'I will state to you,' continues M. de N——, 'a remarkable fact, which is of itself sufficient to establish M.

Cazotte as a prophet. Every one knows that his great attachment to monarchy was the reason of his being sent to the Abbey, on the 2d of September, 1792, and that he escaped from the murderers by the heroic courage of his daughter, who appeased the mob by the moving spectacle of her filial affections. The very same mob that would have put him to death, carried him home in triumph.'

"All his friends came to congratulate him on his escape. M. D——, who visited him after that guilty day, said to him, 'Now you are safe!'—'I believe not,' answered Cazotte. 'In three days, I shall be guillotined!' M. D—— replied, 'How can that be?' Cazotte continued: 'Yes, my friend, in three days I shall die upon the scaffold!' In saying this, he was deeply affected, and added, 'A short time before your arrival, I saw a gensd'armes enter, who was sent to take me by an order from Pethion. I was compelled to follow him: I appeared before the mayor of Paris, who sent me to the Conciergerie, whence I came before the Revolutionary Tribunal. Thus, my friend, you see' (that is, from M. Cazotte's vision) 'that my hour is come; and I am so persuaded of it, that I am arranging all my affairs. Here are papers, which I am very anxions should be handed over to my wife: I request you to give them to her, and console her.'

"M. D—— declared this was all folly, and left him with the conviction that his reason had suffered at the sight of the horrors he had escaped.

"The next day he came again, but learned that a gensd'armes had conducted M. Cazotte to the municipality. M. D—— ran to Pethion. On arriving at the mayor's court, he learned that his friend had just been sent to prison. He hastened to him, but was told that he could not be spoken to, for he was to be judged by the 'Revolutionary Tribunal.' Soon after, he learned that his friend was condemned and executed."—"M. D——," adds the writer, "is a man who is worthy of all credit. He was still living in July, 1806. He related this narrative to many persons, and it seemed to me not unimportant to preserve the remembrance of it."

So far the communication in the Paris papers.

I have taken the whole of this remarkable relation from a small pamphlet, printed at Strasburg, by Silbermann, the title of which is,—"A Remarkable Prophecy concerning the Dreadful French Revolution, from the Writings of the late Monsr. La Harpe, specially printed from the Religious Journal."

A year ago, when I was in L——, I spoke with Baron Von W——, who is a man of great integrity, and had long resided in Paris. I related to him this wonderful narrative, on which he told me that he had been well acquainted with M. Cazotte; that he was a pious man, and was noted for predicting many things, which were minutely fulfilled.

This narrative is therefore most certainly and assuredly true. If it be so, I then ask every reasonable and impartial individual if there exists, since the time of the apostles, a more remarkable and important testimony of the existence of the kingdom of spirits, and its influence on the visible world? I know of none. I should like to know how the materialist, when convinced of the fact, would explain the extraordinary phenomenon. It is really most singular—if a comet appear in the heavens, all eyes are immediately fixed upon it, and all that are fond of astronomy immediately study what course it takes, &c. If a new gas be discovered, every chemist is immediately on the alert to examine it. If a plant, an insect, or a stone, be found, which has not been previously known or described, what attention is excited —what a marvellous matter is made of it! But as soon as appearances are spoken of, which only remotely give hints of the truths of the Christian religion, of the duration of the soul after death, of the existence of good and evil angels and spirits, and of their influence upon the visible world—appearances which are a million times more important than all natural phenomena in the material world—they are passed by with a sarcastic sneer. "Superstition and fanaticism!" is then the cry, and all who examine into, investigate, and rectify, these things, are scoffed at and calumniated; and the results of their investigations, however true they may be, and however clearly demon-

strated, are exclaimed against as trifling, extremely dangerous, and highly prejudicial to society, and are suppressed as much as possible; while works that promote infidelity, and the falling away from Christ, and the lewdest romances, which poison and as it were satanize the spirit, are suffered to take their course, nor is a single alarm sounded upon the occasion!

My dear contemporaries, whence comes this shocking feeling, this horrible disgust of everything which may only remotely disclose to us something of the state of the soul after death?—Whence this bitterness against Christ and his most holy religion? Yes, *bitterness*—do not deny it! People are ashamed to mention his hallowed name in respectable society, but they speak with pleasure of the phantoms of the Grecian and Roman theology: it is well bred to converse upon them, and adorn their sonnets with them. My God, what infatuation, and what perverseness of that intellectual enlightening, which is so much boasted of!

However important, and I might say sacred, as Cazotte's prophecy is, yet we ought not, on this account, to place the worthy man in the rank of true Bible prophets. He was a pious man, whose faculty of presentiment was developed in a high degree, but his religious feelings were the reason why he fell into connection not so much with false as with good spirits, from whom he learned what would shortly take place. He was much about in the same situation as Mrs. W——, whom I have mentioned in the preceding narrative.

But, by this, I do not mean to say that Cazotte was not a herald of God at this Belshazzar's feast—a hand that wrote upon the wall, with letters of flame, the words "Mene, Tekel, Upharsin!" Providence made use of this serviceable instrument to arouse those sinners that were thus sleeping on the mast-head in the storm.

What this voice of thunder may have wrought, is known only to the Omniscient: it may, however, have excited reflection in some instances; and who knows if not just in the most melancholy period of fulfilment, the remembrance of Cazotte's prophecy may not have been attended with happy effects! Probably

it was also, if not the immediate, yet the remote cause of La Harpe's conversion.

If the developed faculty of presentiment can only be instructed by information from the invisible world, concerning those things which are about to happen in a short time, and for which the foundation is already laid: it appears difficult to explain how Cazotte could know, six years before, everything so distinctly, even the number of incisions with the razor, the number of blood-lettings, &c.; to which I reply, that the French Revolution, in its results the most important event in the whole history of the world, was planned many years before. I know, from an eye-and-ear-witness, that just at the period when Louis XVI. was affianced to Marie Antoinette of Austria—at the time when this marriage was concluded upon in Vienna—the fall of the royal family was determined, and this marriage-contract alone frustrated its accomplishment.

It is also very probable, that the inhabitants of the invisible world, and especially good angels and spirits, read in the tables of Providence, and are thus able to know at least certain future events. So much is clear from all the credible information from the invisible world, that everything which takes place in the material world is previously arranged there, and that thence the whole human race is governed, yet in such a manner that the free will of man is not under compulsion.

I now descend from the higher stage of the developed faculty of presentiment to an inferior one; while I purpose inquiring what opinion ought to be formed of what is called "second-sight," and what ought to be believed or disbelieved concerning it.

When a person resides for a while in the villages, among the lower orders, he will occasionally hear of some grave-digger, watchman, attendant upon the dead, nurse, &c., or of some one else, that can foresee funerals. This second-sight generally manifests itself as follows: the individual feels himself impelled, generally in the night-time, to go out toward the neighborhood of the house out of which the corpse is to be brought; he then sees the procession, with all, even the minutest of its details.

There is no doubt but that much dreaming and delusion is mingled with the matter, but the thing itself is correct, and is certainly true.

In my younger days, there was a dinner given in the village where I was born, on the occasion of a baptism, to which the clergyman, a very worthy man, was invited. During dinner, the conversation turned upon the grave-digger of the place, who was well known, particularly on account of his second-sight, and even feared; for as often as he saw a corpse, he was always telling that there would be a funeral out of such and such a house. Now, as the event invariably took place, the inhabitants of the house he indicated were placed by the man's tale in the greatest dilemma and anxiety, particularly if there was any one in the house who was ill or sickly, whose death might probably be hastened if the prediction were not concealed from him — which, however, generally took place.

This man's prophecies were an abomination to the clergyman. He forbade it, he reproved, he scolded, but all to no purpose; for the poor dolt, although he was a drunkard, and a man of low and vulgar sentiments, believed firmly that it was a prophetic gift of God, and that he must make it known, in order that the people might still repent. At length, as all reproof was in vain, the clergyman gave him notice that if he announced one funeral more, he should be deprived of his place, and expelled the village. This availed — the grave-digger was silent from that time forward. Half a year afterward, in autumn, about the year 1745, the grave-digger comes to the clergyman and says: "Sir, you have forbidden me to announce any more funerals, and I have not done so since, nor will I do so any more; but I must now tell you something that is particularly remarkable, that you may see that my second-sight is really true. In a few weeks a corpse will be brought up the meadow, which will be drawn on a sledge by an ox." The clergyman seemingly paid no attention to this, but listened to it with indifference, and replied: "Only go about your business, and leave off such superstitious follies; it is sinful to have anything to do with them."

The thing, nevertheless, appeared extremely singular and remarkable to the clergyman; for, in my country, a corpse being drawn on a sledge by an ox is most disgraceful, because the bodies of those that commit suicide, and notorious malefactors, are thus drawn on sledges.

Some weeks after, a strong body of Austrian troops passed through the village on their way to the Netherlands. While resting there a day, the snow fell nearly three feet deep. At the same time, a woman died in another village of the same parish. The military took away all the horses out of the country to drag their wagons. Meanwhile the corpse lay there; no horses came back; the corpse began to putrify, and the stench became intolerable: they were, therefore, compelled to make a virtue of necessity—to place the corpse upon a sledge and harness an ox to the vehicle.

In the meantime, the clergyman and the schoolmaster with his scholars proceeded to the entrance of the village to meet the corpse; and, as the funeral came along the meadow in this array, the grave-digger stepped up to the clergyman, pulled him by the gown, pointed with his finger to it, and said not a word.

Such was the tale, with all its circumstances, as related by the clergyman. I was well acquainted with the good man: he was incapable of telling an untruth, much less in a matter which contradicted all his principles.

Another history of this kind, for the truth of which I can vouch, was related to me by my late father and his brother, both very pious men, and to whom it would have been impossible to have told a falsehood.

Both of them had business, on one occasion, in the Westphalian province of Mark, when they were invited to dinner at the protestant preacher's. During the repast, the subject of second-sight was likewise brought upon the carpet. The minister spoke of it with acrimony, because he had also a grave-digger who was afflicted with that evil; he had often and repeatedly forbidden him from mentioning it, but all to no purpose.

On one occasion, the prognosticator came to the minister and said, "I have to tell you, sir, that in a short time there will be a funeral from your house, and you will have to follow the coffin before all the other funeral attendants." Terror, anger, and displeasure, got so much the better of the good pastor, that he drove the thoughtless fellow out of the door; for his wife was near her confinement: and, notwithstanding every rational view which he took, he passed a very melancholy time of it, till at length his wife was safely delivered and out of all danger. He now reproached the grave-digger most bitterly, and said, "See, now, how unfounded thy reveries have been!" But the corpse-seer only smiled and said, "Sir, the matter is not yet finished."

Immediately afterward the preacher's servant-maid died of an apoplexy. Now, it is the custom there for the master of the house, on such occasions, to immediately follow the coffin, before the next relatives: but this time the preacher endeavored to avoid it, in order to confound the corpse-seer. He did not venture, however, to offend the parents of the deceased, which he would have done most grossly if he had not followed the coffin. He found, therefore, a suitable excuse in the circumstance that his wife—who, according to the custom prevalent there, was then to go to church for the first time after her confinement—should take his place, and he would then accompany the schoolmaster and his scholars, as was usual.

This was discussed and agreed upon, and the parents were likewise satisfied with it. On the day when the funeral was to take place, the company assembled at the parsonage. The coffin lay on a bier in the porch; the schoolmaster with his scholars stood in a circle in front of the house and sang;—the minister was just going out to his appointed place; his wife stepped behind the coffin, and the bearers laid hold of the bier, when that very moment the minister's wife fell down in a fit; she was taken into a room, and brought again to herself, but was so ill that she could not go to church; and the minister was so terrified by this accident, that it no longer occurred to him to make the grave-digger into a liar, but he stepped

very quietly behind the coffin, as the prognosticator would have it.

The circumstance of the minister's wife falling into a fit, and it taking place just there and then, might proceed from very natural causes; but this does not detract from the remarkableness of the thing, the prediction was at all events punctually fulfilled.

As the developed faculty of presentiment is a capability of experiencing the arrangements, which are made in the world of spirits, and executed in the visible world, second-sight certainly belongs also under this head. And as those that possess this capability are generally simple people, it again follows hence that a developed faculty of presentiment is by no means a quality which belongs solely to devout and pious people, or that it should be regarded as a divine gift: I take it, on the contrary, for a disease of the soul, which we ought rather to endeavor to heal than promote.

He that has a natural disposition for it, and then fixes his imagination long and intensely, and therefore *magically* upon a certain object, may at length be able, with respect to this object, to foresee things which have reference to it. Grave-diggers, nurses, and such as are employed to undress and shroud the dead, watchmen, and the like, are accustomed to be continually reflecting on objects which stand in connection with death and interment: what wonder, therefore, if their faculty of presentiment at length develop itself on these subjects? and I am almost inclined to maintain that it may be promoted by drinking ardent spirits.

It is highly incumbent upon the police to forbid such people, upon pain of imprisonment, even to reveal what they have seen; and if it be of such a nature that it may be regarded as a Providential warning, let them tell it to him only who is to be warned. It must, however, be well observed that Providence will rarely make use of such corrupt and superstitious instruments.

There is a great difference between Mrs. W——, Cazotte, and persons of that description, and between these second-

sighted individuals. The wise and enlightened Christian is well aware how he ought to regard things of this nature, and what use to make of them.

In the second section of the second volume of the Magazine for Experimental Psychology, mention is made of a respectable individual, to whom the countenances of those who are soon to die appear as if they had already laid some days in the grave, and that this presentiment is disagreeable to him.

I have already said that the developed faculty of presentiment experiences the *result* of arrangements which are made in the invisible world, and not these arrangements themselves. This result must be made sensible, in order to pass over into the consciousness of the sensible man. Now, this always happens according to the predisposition of the man's nature: second-sighted individuals view things in their own imagination in as lively a manner as though they saw them in reality: spirits communicate information to others, as was the case with Mrs. W—— and Cazotte: in the instance abovementioned, this result produced the appearance of death in the visages of those that were candidates for the tomb.

I could adduce still more undoubted facts of this kind; but, in order to avoid prolixity, the above may suffice. It is strange and extremely remarkable that people do not pay attention to such very important occurrences, but pass by them with contempt. Appearances, which can not be explained on the basis of mere sensible reasoning, are certainly the most important of all, because they point out to us the way to that which is above the senses, which, for men whose noblest part is super-sensible, is of inexpressible value.

It must be of infinite importance to every reasonable mind to know, with certainty, whether what the Bible teaches of God, of the fall of the first man, of redemption by Jesus Christ, of the spiritual world and its influence on the material world, and of the existence of the soul after death, be true or not true, well or ill founded.

This question is of extreme importance, because the present prevailing rationalism, by its mechanic philosophy, in part de-

nies it altogether, and in part doubts it; thereby robbing mankind, in a direct manner, of the most valuable consolation, and of that precious hope of which they stand so much in need. Let the following remark be thoroughly and impartially considered, investigated, and digested.

If, in every age, there have been many real instances of rationally upright and pious men having testified that they had intercourse with beings from the world of spirits—if these beings relate to them events which are either taking place at a distance, or will take place in future, and which the natural man can not possibly know from all that surrounds him and operates upon him in the visible world—and if these events are most punctually fulfilled, are not the existence of a world of spirits, its sympathy with the fall of man, and its influence upon them, even as incontestably proved as the existence of electric matter, galvanism, magnetism, and the sympathy and influence of those powers upon material nature?

But, as materialism, with its pretended illumination, directly contradicts these undoubted facts, its assertions with reference to the world of spirits, and the influence which the latter exercises upon the visible world, must be totally false.

Further, as all incidents of this nature which have occurred, or have been observed from time immemorial to the present (in so far as they are removed from phantasma and enthusiasm), are in minute accordance with Divine revelation, and are, so to speak, a continued revelation: the one, therefore, confirms the truth of the other, and, consequently, also the truth of the Christian religion, according to the ancient apostolic system.

Now from all this it follows, undeniably, that we ought most minutely and thoroughly to examine and investigate every appearance from the invisible world, with candor and impartiality, in order to be able to distinguish with certainty, that which is true, from that which is false, illusion and deception from reality, and the play of imagination from the essential presence of a spirit.

In this way, we shall attain to the pure and unmingled light of truth, and also to a tranquillizing conviction with respect to

religion, which has sustained so rude a shock from materialism. But obvious and simple as this axiom may be, it has, however, been hitherto little followed. Every one, even the most simple, must perceive that such appearances are of extreme importance, and that it is, therefore, an imperious duty to examine into the truth of them. The causes which have prevented this examination, are three :—

1. The panic fear which seizes all men, even the most courageous, when they see something to which they can not assign a place in the visible world, prevents all approach, and divests them of all courage for calm investigation.

2. Superstition, by which by far the greatest part of mankind is governed, believes every deception, and takes every phantom for a real apparition ; and because it thus firmly believes, it therefore deems any further examination or investigation useless. And

3. With infidelity, it is system and principle to believe nothing whatever, that regards supernatural things. It has been decided, once for all, that there is no world of spirits, or if there be, that it stands in no relation to us, it has no influence upon us, nor upon the visible world that surrounds us, consequently, all is deceit and delusion, and unworthy of investigation. It is, however, no good sign that this investigation or belief in presentiments, visions, and apparitions, is branded with opprobrium, and does no honor to enlightened rationalism, for it is a sure proof that danger threatens it thence, and that on that side it may be easily overcome.

I hope that my meaning in all this will be rightly apprehended, and that I shall not be misunderstood ; the true believer needs no such testimony from the invisible world : he possesses the Bible and the blissful experience that the true religion of Christ has manifested itself as truth in his heart ; and he would act very criminally if he suffered himself to be misled by presumptuous curiosity, to seek intercourse with the invisible world on this side the grave. But if this intercourse comes of itself, by the development of his faculty of presentiment, let him not regard it as anything extraordinary, but supplicate wisdom to

be able to act with it according to the will of God. But if anything of a peculiar nature appear to him, let him go up to it undismayed in the name and fear of God, not from criminal curiosity, but in compassionate charity; let him then examine it closely and rationally, and if it really be a being from the other world, let him ask with the solemn dignity of a Christian, and in the name of God and Jesus Christ, what it desires? If the spirit then express itself in such a manner, that he finds it is still in error, he must seek to teach it better; but if it desire anything reasonable, let him fulfil its desire to the best of his ability. In the following division of the work, which treats solely and wholly of the appearance of spirits, I will communicate, for the information of the studious reader, very remarkable instances of this kind. I also advise the candid, though incredulous skeptic, to calm investigation; for there is really nothing more necessary than the application of every possible means to obtain increasing certainty in a matter so inexpressibly important.

Finally, I leave it to the consideration of every rational mind, whether a creation which is governed by intelligences, by free and rational beings, is not more worthy of God, and more beneficial and agreeable to man, than a world, which, with all the human race, is under subjection to the adamantine and unchangeable jurisdiction of material powers.

What is denominated witchcraft or enchantment, and the belief or superstitious faith in it, is also sunk down from its height into the dust, since the times of Becker and Thomasius. As this subject also stands connected with the developed faculty of presentiment, it is worth the while, and incumbent upon me to investigate it closely and impartially, and according to truth.

It is certain from a variety of instances, that those whose faculty of presentiment is developed, may enter into connection and intercourse with spirits. This I have proved in the preceding pages, and will further demonstrate it.

It is quite as certain that those spirits with which such a person comes into connection bear an affinity to him with reference

to his moral character. Good spirits join themselves to the good, wicked to the wicked, and partially good and evil to those that are partially good and evil. Yet evil spirits, in the guise of angels of light, seek also to deceive good men; while good angels seldom associate with people whose faculty of presentiment is developed, because this is contrary to nature and the Divine order, unless such persons are far advanced in sanctification. All these are unquestionable experimental truths, as I will more convincingly show in the sequel.

That wicked men, either from a natural predisposition, or by means of certain arts, are capable of developing their faculty of presentiment, and thus forming connections with evil spirits, does not admit of a doubt; but whether evil spirits have still that power which superstition ascribes to them, is another question. Since the conquest and triumph of our ever-blessed Redeemer, their tyranny and despotism over mankind have ceased: those only are in bondage to them, who voluntarily let themselves be led and misled by them. Wicked and impious men are in their power, but still only as long as they themselves are willing to be so. Evil spirits also strive with all kinds of weapons against true Christians (Ephesians vi.), but they can never conquer, unless by the man's own fault. Resist the devil, and he will flee from you. He carries on his work only in the children of disobedience, and in them he continues to exercise his power.

Therefore supposing there are those who stand in connection with evil spirits, and are able to unite with them for the purpose of injuring others, yet it is utterly impossible for them to succeed in the attempt. Satan can injure no man, nor hurt a single hair of his head, unless he himself give occasion to it, and open the door for him. What is commonly believed concerning bewitching, and that a variety of diseases and bodily ailments, in both men and cattle, are occasioned by witchcraft, is superstition, and commonly either delusion and deceit, or a malady and casualty which physicians have been hitherto unable to explain from natural causes. Since Jesus Christ has sat down on the throne of the Majesty on high, at his Father's right

hand, Satan has no longer power over the human race, whom he has purchased with his precious blood.

Witches and wizards can therefore injure no one by their connection with evil spirits, but they may do so, like any other wicked men, by administering poison or any other pernicious thing.

But whether a period may not still arrive, in which Satan will be left at full liberty to try, by means of his instruments, all his might and power, in order thus to become fully ripe for judgment, and prove the fidelity of the true worshippers of God, by a conflict even unto blood, is another question. It is altogether a different affair from what is generally termed witchcraft.

In order to give my readers a correct idea of this infamous subject, I will relate to them its history and its true character.

Our ancient heathen forefathers had an order of priests whose members were called Druids. These priests had a variety of mysteries, rites, and sacrifices, which they celebrated in the gloom of oaken forests, and of which the vulgar were to remain in ignorance. It is very probable that in these practices, particularly before the time of Christ, much connection with wicked spirits and satanic influence prevailed.

Into this mysterious, spiritual order, old women were also received, who by this means attained to considerable rank, and became priestesses. Such an individual then received the title of *Haxa*—Druidess. Both these names were, at that time, honorable appellations: they are now the most disgraceful terms of reproach. The name of Gertrude or Gertrudis is probably also derived from this source, and ought reasonably to be disused; for it has the same meaning with the word *haxa*, or *hexe*—a witch.

These witches assisted at the solemnities of the Druids; they had also a particular solemnity of their own, and a sacrificial feast, which was always celebrated on a lofty mountain on the night of the first of May, when they danced, feasted, and honored their heathen deities. The Brocken, or Blocksberg—perhaps also Blocksberg in the Hartz—was particularly famous,

and there the idol was worshipped under the figure of a large goat. In general, the office of these Druids consisted in pronouncing benedictions, conjurations, enchanting, and disenchanting, but chiefly in preparing medicines and healing diseases. Hence, a certain number of witches were always obliged to go with the army in war-time to heal the wounded. It is easy to conceive that where superstition, error, ignorance, and even wickedness, prevailed in such a high degree, evil spirits had free operation, and to what abominations such heathens might be seduced.

In the south of Germany, Christianity gradually gained ground: but in the north—in Upper and Lower Saxony, two provinces which at that time composed the greatest part of Northern Germany—heathenism continued in all its force, till Charlemagne at length totally conquered the Saxons, and compelled them, sword in hand, to accept the Christian faith. But this very compulsion was the reason that, though they publicly assisted at the Christian form of divine worship, yet they secretly long continued their heathenish rites, till the light of the gospel gradually dispelled all the darkness.

The witches remained the longest in activity; for, as the people were still destitute of physicians, and could therefore have recourse to no one, nor had so much confidence in any one as in them, they therefore applied to them on all occasions when they required their assistance; enchanting, disenchanting, blessing, conjuring of spirits, &c., continued to be practised; and as the witches believed they could not perform the one, if the other were not united with it, they therefore continued, though secretly, their sacrificial feasts on Wallburg's night at the Blocksberg, notwithstanding it was prohibited on pain of being burnt alive. It is asserted, from real traces having been discovered, that these meetings were continued till the commencement of the seventeenth century.

Several years ago, there appeared a book entitled "*Uhuhu*, or the History of Witches, Ghosts, Goldfinders, and Apparitions"—published by George Adam Kayser: Erfurt, 1785,—in which the anonymous author furnishes extracts from ancient

criminal documents and processes. These, it is true, show the irrational and revolting methods of procedure at that time, against those poor creatures that were suspected of witchcraft, compelling them, by torture, to confess things of themselves and others which had previously never entered into their minds; but, notwithstanding all this, there are also numerous voluntary confessions, from which the candid and impartial reader may clearly perceive that a most corrupt imagination, filled with the most impure and abominable ideas, was united to a developed faculty of presentiment, by means of which the wretched creatures had connection and intercourse with wicked and impure spirits, who promised them all sorts of fine things, deceived them in all manner of ways, made them believe they could occasionally do wonders, and by this means injure those whom they had a spite against; but at the bottom it was all juggling and delusion.

I will not deny that such wretches have occasionally done their fellow-creatures much harm, and that evil spirits have assisted them in both word and deed; but Satan can not injure any one directly, nor do so by means of such wicked instruments, when the individual himself does not give him an opportunity of doing so, by laying aside the fear of God.

I am acquainted with a tale, for the truth of which I can vouch, because it is taken from the official documents of an old witch process. An old woman was imprisoned, put to the torture, and confessed all that witches are generally charged with. Among others, she also denounced a neighbor of hers, who had been with her on the Blocksberg, the preceding Wallburg's night. This woman was called and asked if it were true, what the prisoner said of her. On which she stated, that on Wallburg's eve, she had called upon this woman, because she had something to say to her. On entering her kitchen, she found the prisoner busy in preparing a decoction of herbs. On asking her what she was boiling, she said, with a smiling and mysterious mien, "Wilt thou go with me to-night to the Brocken?" From curiosity, and in order to ascertain what there was in the matter, she answered, "Yes, I should like to go

well enough." On which, the prisoner chattered some time about the feast, and the dance, and the enormous goat. She then drank of the decoction and offered it to her, saying, "There, take a hearty drink of it, that thou mayest be able to ride through the air:" she likewise put the pot to her mouth, and made as if she drank of it, but did not taste a drop. During this, the prisoner had put a pitchfork between her legs, and placed herself upon the hearth; then she soon sank down and began to sleep and snore. After having looked on for some time, she was at length tired of it and went home.

The next morning, the prisoner came to her and said, "Well, how dost thou like being at the Brocken? Sith, there were glorious doings." On which she had laughed heartily, and told her that she had not drunk of the potion, and that she, the prisoner, had not been at the Brocken, but had slept, with her pitchfork, upon the hearth. That the woman, on this, became angry, and said to her that she ought not to deny having been at the Brocken, and having danced and kissed the goat.

This fact gives us a key to the otherwise incomprehensible confessions of those called witches. This must have been one of the magic potions of the ancient Druids, by means of which an imagination, already entirely filled with devilish imagery, might, through the sleep occasioned by the potion, become so elevated as to make the poor, deluded women firmly believe that all they dreamed was reality. In this way, almost everything which occurs in these judicial proceedings may be explained, though otherwise incredible.

Such persons ought to be taught better, and to be convinced of the abominable nature of such habits of thinking. If they are convicted of having done harm to their neighbor — which ought not, however, to be brought about by torture — let them be punished according to the measure of their crime, but not as witches.

Here I must allude to a vice, which is very prevalent among the lower class, and which, in my eyes, is more detestable than witchcraft itself: that is, when one person, from a mere unfounded supposition, causes another to be suspected of

witchcraft. This is horrible! I have known several instances where the peasant-women, merely from hatred or envy, have caused the suspicion of witchcraft to attach to some honest and pious neighbor of theirs, when perhaps a cow gave bloody milk, or something ailed a child. Such a suspicion spreads like a pestilential vapor from ear to ear, in every direction, and then the whole earthly happiness of the innocent family is at an end. Every one avoids them; no one associates, without necessity, with any of its members; people are afraid to buy of them, or deal with them; and no one likes to marry into the family. Now, does not the individual who raises such a suspicion commit the sin of sorcery? Such satanic beings deserve being burned, sooner than a poor witch.

Christ says, expressly, that he will measure unto every one that judges thus uncharitably with the same measure which he has used to his neighbor: that is, he that declares a fellow-creature to be a sorcerer or a witch, shall be judged as such himself.

When we read the late M. Eckhartshausen's Key to Magic, we must feel astonished at the wonderful things which may be effected by art; but we discover also the dim line of demarcation between the visible and the invisible worlds.

In the second edition of his book, published at Munich by Jos. Lentner, 1791, page 57, he relates a most remarkable and instructive incident. To insert it here entirely, in his own words, would exceed my limits: I will therefore content myself with quoting the substance of it.

Eckhartshausen became acquainted with a Scotsman, who, though he meddled not with the conjuration of spirits and such like charlatanry, had learned, however, a remarkable piece of art from a Jew, which he communicated also to Eckhartshausen, and made the experiment with him, which is surprising and worthy of perusal. He that wishes to raise and see any particular spirit must prepare himself for it, for some days together, both spiritually and physically. There are also particular and remarkable requisites and relations necessary between such a spirit and the person who wishes to see it—

relations which can not otherwise be explained than on the ground of the intervention of some secret influence from the invisible world. After all these preparations, a vapor is produced in a room—from certain materials which Eckhartshausen, with propriety, does not divulge, on account of the dangerous abuse which might be made of it—which visibly forms itself into a figure that bears a resemblance to that which the person wishes to see. In this there is no question of any magic lantern or optical artifice; but the vapor really forms a human figure, similar to that which the individual desires to behold. I will now insert the conclusion of the story in Eckhartshausen's own words:—

"Some time after the departure of the stranger—that is, of the Scotsman—I made the experiment for one of my friends. He saw as I did, and had the same sensations.

"The observations that we made were these: as soon as the ingredients were thrown into the chafing-dish, a whitish body forms itself, that seems to hover above the chafing-dish as large as life. It possesses the likeness of the person whom we wished to see, only the visage is of an ashy paleness.

"On approaching the figure, one is conscious of a resistance similar to what is felt when going against a strong wind, which drives one back.

"If one speaks with it, one remembers no more distinctly what is spoken; and when the appearance vanishes, one feels as if awaking from a dream. The head is stupefied, and a contraction is felt in the abdomen. It is also very singular that the same appearance presents itself when one is in the dark, or when looking upon dark objects.

"The unpleasantness of this sensation was the reason why I was unwilling to repeat the experiment, although often urged to do so by many persons.

"A young gentleman once came to me, and would, *per force*, see this phenomenon. As he was a person of tender nerves and lively imagination, I was the more reluctant to comply with his request, and asked the advice of a very experienced physician, to whom I revealed the whole mystery. He main-

tained that the narcotic ingredients which formed the vapor must of necessity violently affect the imagination, and might be very injurious according to circumstances; he also believed that the preparation which was prescribed contributed much to excite the imagination, and told me to make the trial for myself with a very small quantity, and without any preparation whatever. I did so one day after dinner, when the physician had been dining with me; but scarcely had I cast the quantity of ingredients into the chafing-dish, when a figure presented itself. I was, however, seized with such a horror, that I was obliged to leave the room. I was very ill during three hours, and thought I saw the figure always before me. Toward evening, after inhaling the fumes of vinegar and drinking it with water, I was better again; but for three weeks afterward I felt a debility; and the strangest part of the matter is, that when I remember the circumstance, and look for some time upon any dark object, this ashy-pale figure still presents itself very vividly to my sight. After this, I no longer dared to make any experiments with it.

"The same stranger gave me also another powder, and asserted that if it were burnt in a churchyard during the night, a multitude of the dead would be seen hovering over the graves: but, as this powder consisted of narcotic ingredients, which were still more potent, I never ventured to make the attempt.

"Be the matter, however, as it may, it is still singular, and deserves the investigation of naturalists. I have already procured the opinion of several learned men and friends, and made no secret to them of the ingredients, but do not find it advisable to make them public. I annex a striking and remarkable letter, from a man of profound reflection, regarding this phenomenon.

"Extract from a letter, dated W——, 17th Dec., 1785:—

"'———Thus there are, really, things in nature of which our philosophy does not permit us to dream. The Deity has concealed much from mortals, and the Eternal has, with reference to us, affixed his immutable seal upon many of nature's mysteries. All is not imagination—much may be reality; for

remember, dear sir, that at one time immense oceans were the divisions that separated us from men whom Europeans knew not, and that there are similar walls of partition between us and other beings, of whom we mortals have hitherto no idea. Much may be deceit and delusion, but assuredly all is not so. Swedenborg and Falck were certainly no deceivers, and yet their existence is to us a mystery, and will perhaps remain so to many, till the grapes are ripe on the vine and the time of the vintage arrives. I would not wish to number Schroepffer and Boehmer with the two former, although much respecting them is still enigmatical to me. Man has invented ships, and commenced an intercourse with unknown nations that dwell beyond the seas: why should it be impossible to form a connection with the world of spirits, since all is a chain, and all makes a whole?' "

So far Eckhartshausen. What he says further is remarkable, but too prolix to be inserted here. The powder especially, that was to cause the dead to be seen in the churchyards, is extremely remarkable. I know to a certainty, and my venerable friend Pfeffel knows it likewise, from a remarkable incident, that there are men whose faculty of presentiment is so developed, with respect to the organ of vision, that they see vapory forms of human resemblance above the graves, occasionally in the daytime, but more frequently in the night. I am of opinion that this is the resurrection-germ, which no physical power of nature can destroy.* But the reason why those

* This idea of a "resurrection-germ" is a mere figment of the author's fancy, unrecognised either by revelation or reason, and contravening, in fact, the general tenor of Stilling's own theory. He holds unequivocally to the existence of a psychical or soul-body involved in the material body and developed from it at death. The emergence of this interior from the exterior body constitutes the only resurrection which we are taught to expect, and this needs no other "germ" than that of the spiritual body itself. The speculation of the author on this head has its origin in the old traditional tenets of a resurrection of the body at what is termed the *end of the world*—a groundless conceit of the creeds from which his pious mind, with all its liberality and acumen, had not yet emancipated itself. The true resurrection is the issuing of the eliminated man of the spirit from its corporeal tenement on earth into the world of souls, where it is eternally to abide, and where it at once enters into a process of exploration and judgment by which its permanent destiny is to be determined.—Ed.

who have this faculty of seeing it, see only a few, and by no means all — because the whole atmosphere must be filled with them — is probably thus, that this germ is much more gross and material in one than another. It is not, however, probable that the departed soul resides in it, but that it clothes itself with it, when intending to appear to any one.

So much appears to me to be evident, that the terrible vapor that forms itself into a human figure, produces this figure in the brain, because it shows itself long afterward, when looking at anything black, or closing the eyes; but it is also equally probable that an apparition from the invisible world, or something from its confines, mixes with it: because in the churchyards, it is not merely one, but several figures, which are visible, and it is, once for all, a certain fact, that the resurrection-germs (for so I will at present call them) are there, not in imagination, but really and essentially.

It is also remarkable that those fine substances which approach near to the world of spirits are prejudicial to health. They therefore act like the cherub's circling sword of flame, which restrains the presumption of man, and keeps it within due bounds.

All the arts of this description, which are met with in books on magic, and occasionally in the writings of ancient authors, as also in various individuals of the lower class, such as exorcists, quack-doctors, &c., must always be regarded as relics of heathenism; for traces of things of this nature are to be found in both the sacred writings and such as are profane. Magnetism, magic-potions, magical perfumes, and who knows how many other different means, which are now lost, were employed to develop the faculty of presentiment, to form a connection with the invisible world, and to learn things which man in this life ought not to know. All the heathen oracles and all their pretended wonders sprang from this source. Their enchanters and enchantresses were initiated in these mysteries.

The ancient Israelites had also a strong propensity to such like things. The witch of Endor is a proof of this. King Saul had sought to exterminate the soothsayers and diviners, which

was very proper, and according to the Mosaic law. Some of these people, however, still remained concealed; and as the king had lost the Divine favor, and could expect no answer thence, yet was anxiously desirous of knowing the result of the war, he sought counsel from the enchantress of Endor, who must have been renowned in her art. The raising of spirits was therefore a matter which was known at that time, but justly prohibited on pain of death.

The enchantress received orders to raise the deceased prophet Samuel, who, with all the rest of the Old-Testament saints, abode in hades, in a state of blissful rest, until the Conqueror of death conducted them in triumph into the mansions prepared for them.

The woman employed her art; but instead of one of her familiar spirits, that was to have acted the part of Samuel, he appeared himself, by the Divine permission and instigation. This the witch had not expected; she therefore cried out for fear, and said, "I see Elohim"—something divine. Samuel then announced to Saul that, the following day, he would be with him in the realm of the dead, or of spirits. This story is in many respects remarkable, because, on calmly reflecting upon it, it develops many ideas which shed light on this obscure subject.

I have expatiated at length upon the subject of presentiments, predictions, and enchantments, or, generally speaking, upon the developed faculty of presentiment, because I regarded it as highly necessary on account of its important result. This result I will now lay down in sincerity, and in the name of the Lord. Oh, that I could write it in letters of flame, or sound it in the ears of all my contemporaries, that so it might thrill through every nerve, for the time is fast approaching when it will be needed!

Every artificial mode of developing the faculty of presentiment, and of entering into connection and intercourse with the world of spirits, every attempt at it is a sin of sorcery, and seriously and severely forbidden by God. If it come of itself to pious and enlightened persons, they must not make much ac-

count of it, but rather avoid than seek its consequences; and use it with fear and trembling, and with wisdom, for the good of mankind.

The great events of the present age excite, everywhere, the nervous system to anxious expectation of the approaching future. Persons of weak nerves, who, by the perusal of the predictions contained in the Bible, and the explanations given of them, presumptuously begin to ruminate upon them with the desire of knowing future events, instead of letting themselves be led by it to repentance and true conversion, may by this means easily develop their faculty of presentiment in a greater or less degree, according as their corporeal disposition permits. The elevation, the exalted feeling, the new discoveries, and the enlightened insight, which accompany it, convince the individual that what is passing in him is a very peculiar operation of the Holy Spirit; but believe me, assuredly and confidently, that this is not the case. Such a one may certainly say excellent and very useful things, and even be the means of really doing good; but, before the man is aware, a false spirit, in the guise of an angel of light, mixes itself in the matter, and the poor creature is deceived.

Such persons often predict things to come, which punctually take place; but this is by no means proof of anything divine, as is evident from what has been already said. The true spirit of prophecy is something very different, as I will now demonstrate:—

My dear readers, all of you!—The great and general trial, or hour of temptation, in which the fidelity of the true worshippers of Christ—that fidelity which endures even unto blood—shall be put to the test and stand the trial, is no longer remote. By it shall those be made manifest, throughout the Christian world, and sealed, who are worthy of the glorious kingdom of Jesus Christ, its citizenship, and the first resurrection.

This great temptation will be twofold. On the one side, Satan and his host will strain every nerve to deceive the faithful adherents of Christ, by strong delusions (2 Thess. ii. 9–12). Those serve him as instruments to this end, who, armed with

inquisitive presumption, are eager after the knowledge of mysteries, and allow themselves the practice of every kind of art, in order to enter into connection with the invisible world. But the individuals he finds particularly suitable for his purpose are those whose faculty of presentiment is developed, and who mistakenly long after secret gratification. These poor souls are the most capable of becoming false prophets, and likewise the most capable of deceiving others.

When they then say unto you, "Here is Christ, or there is Christ; this will take place, or that will happen; go this way or that way; now is the time to depart out of Babylon, to this place or that"—give it no credence: but calmly in the exercise of watching and prayer, keep the "one thing needful" in view, and continue in true simplicity, and in the pure doctrine of the gospel, whatever may befall you. He is mighty in them that are weak, and lays no heavier burden upon his faithful ones than they are able to bear. In the most distressing seasons, you shall experience the greatest joy! Therefore, be not afraid!

On the other side, the satanic host, incredible as it may now appear, will also employ such lying signs and wonders, for the purpose of deceiving the simple, and inducing them to worship the Beast. I still remember very well that this had already become the subject of conversation in a certain order, and a great and extensive association is really rising up again whose objects are comprehensive. It is remarkable that even infidelity begins to think of a connection with the invisible world, which it formerly laughed to scorn. "Watch and pray, lest ye fall into temptation."—"The spirit is willing, but the flesh is weak."

About twenty years ago, when Mesmer and Gassner began their first experiments with magnetism, the idea arose in some places, even among pious and upright men, whether the biblical wonder-workers, and even Christ himself, had not perhaps made use of similar means. Subsequently, when the effects of the faculty of presentiment—namely, the prediction of future events—was added to it, the idea was also combined with it whether

the prophets had not likewise prophesied by means of a developed faculty of presentiment.

They meant well: for in the former case, they hoped in some measure to render assistance to reason with respect to miracles; and in the latter, they were desirous of affording by this means a prop to the credibility of biblical prophecy; but may God graciously preserve us from such assistance, and from such a prop! No magnetism could restore life to the body of Lazarus, which was already in the first stage of corruption, and just as little could magnetized water be made into wine. All the wonders which the Bible relates, and which to reason appear so incredible, are so to us for this reason—because our ideas of matter and of bodies are entirely erroneous. This is not the place to elucidate the subject. I will, however, lay down the following proposition as an infallible axiom, for the consideration of the inquirer after truth:—

Neither matter nor bodies exist out of time and space: everything there is realized idea of God; there the whole creation consists entirely of first principles, which every rational, thinking being views according to his inward organization. We mortals necessarily regard them in time and space, but ought not to imagine that they are so in themselves, or that they are considered so in the Divine mind, or by other spirits.

He that maturely weighs this proposition will no longer find any difficulty as it respects real miracles; and he will soon perceive that none but God alone can work true wonders—that is, can change one first principle into another—and that this brings no confusion into external nature. I now pass on to the subject of prophecies, in order to show how infinitely different they are to the effects of the faculty of presentiment.

We have two revelations of God: the visible creation, and the Bible. These two contain, together, all that is necessary for us to know for our earthly and eternal welfare. So long as any one teaches or prophesies that which is in accordance with these Divine revelations, and founded upon them, we may and we ought to receive it as Divine truth; but as soon as the teacher affirms that God has revealed it to him, he makes him-

self suspected, because God does not repeat again what he has once solemnly revealed to man. It is therefore nothing else than the enlightening of the Holy Spirit which is granted to the preacher, by which he is enabled more clearly to unfold the truths he announces, and to present them more impressively to view.

When any one explains biblical prophecies, and shows either what is already fulfilled, or must soon be accomplished, but speaks positively in the latter case, and even affirms that it has been divinely revealed to him, he again makes himself suspected.

When any one predicts or prophesies something that stands opposed to Divine revelation, and gives it out as Divine truth, he is certainly a false prophet; but if it be not contrary to the Holy Scriptures, and yet be not founded in them, it is a new doctrine. Now this latter is the principal point to be decided; for none of the former cases are doubtful: every true Christian will and must say "Yea and amen" to them.

When a person, whom we regard as a most religious character, tells us something new, that is not opposed to the doctrines of the Holy Scriptures, but which can not be proved from them, the question arises, "How are we to act in such a case?"

There are people who are very sincere and pious, but who are fond of the extraordinary and marvellous, and have imperceptibly formed to themselves a favorite system, which they endeavor likewise to prove, in their way, from the Bible. Now when these persons find an author, or any other individual, who pretends to Divine revelations, which are in unison with their system, they receive them, without hesitation, as divine, it being presupposed that he who prophesies is a true Christian. They adduce, as the ground of this belief, that the Holy Spirit, who dwells in the true Christian, will not permit him to be deceived by false revelations. That this ground of confidence is entirely false, is soon and incontestably proved.

The late Gottfried Arnold, who certainly was a true Christian, and an extremely learned and well-read man, had himself

a strong predilection for the extraordinary and marvellous, as all his writings testify:* he therefore furnishes us, in the present case, with the most unexceptionable evidence in favor of my proof. In his "History of the Church and Heretics," he has introduced, if not all, yet certainly the most remarkable individuals, who have prophesied of future events since the times of the apostles. Now if we strictly and impartially examine all their prophecies, from the date of their promulgation to the present time, and compare them with history, we shall find that in all of them truth and falsehood are mingled together. Some favorite idea shows itself in all these revelations, which, with the true, must pass for divine. None of these prophecies have been wholly and punctually fulfilled; some things always, but others not at all. We therefore can not and ought not to rely upon them; for we do not know what is true or false of that part of them which is still unfulfilled. It is therefore incontestably true that the Holy Spirit has not insured these individuals, though certainly pious characters, against deception and error.† But this is only natural, for the Holy Spirit teaches and enlightens; he awakens delight in and love to all that is good, and an abhorrence of all that is evil, but he does not compel the free will in the smallest degree. Man continues at liberty to resist the Holy Spirit, to take fancy for reality, and a developed faculty of presentiment for the gift of prophecy. But he does not, on this account, forsake the individual, if the latter continues sincere, and errs with a real love for the truth. As soon, however, as the man makes his error his favorite maxim, and article of faith, and his idol, and consequently becomes an enthusiast, the Spirit of God gradually departs from him, and those that are in this lamentable state then become dangerous instruments of Satan and his kingdom.

* The translator, who has read several of this author's works, can not agree in the statement here expressed, as they consist chiefly of translations from the most approved writings of the primitive fathers. The work subsequently noticed is the only one, as far as the translator's knowledge extends, which is liable to censure on this point.

† "All that we know is in part," said Paul, who certainly had received the Holy Spirit.

This I affirm, in the name of the Lord, as a truth, in support of which I will live and die; and I assert it, because there never was a period, since the creation of the world, in which it was so necessary as at present.

My readers will now probably expect, and that justly, that I should show how the true prophet is distinguished from a mere prognosticator, and a revelation that is really divine from a developed faculty of presentiment.

When any one, even the most pious of men, affirms that God has revealed to him that some particular event will take place, or that such and such is the nature of some subject still unknown to us, I may not and dare not believe him, merely upon his own word, for he may easily be much mistaken. But if I regard it as a matter of indifference, which does not concern me, while it really is a Divine revelation, I should sin deeply; for how can or ought anything to be indifferent to me, of which God causes some one to inform me?

What am I, therefore, and what ought I to do?

Shall I say: "I do not believe thee? Since the times of the apostles, there are no more true predictions nor real prophets." This would be captious presumption, founded upon nothing, and also contrary to the spirit of prophecy, which distinctly states that, in the last times, and perhaps ere long, signs, wonders, and prophecies, will occur.

Or shall I believe him on his bare assertion? I can not do this, because he may be mistaken; not even when he refers me to a vision of angels, though he prove to me that the apparition was real, and not a deception—for who will assure me that the being who appears is a good spirit, or if he be, that he can not err?

But I must not continue indifferent in the matter. What, then, remains for me to do? The only thing that remains is, that the prophet incontestably prove to me that God has sent him; he must show me his credentials, and these must consist in an act which is only possible for God to perform—that is, he must do real wonders in the name of Jesus Christ. I say *real wonders*, for there are very many arts and mysteries

in nature which appear to be real wonders, but are by no means so. Only read Eckhartshausen's writings, particularly his "Key to Magic," and the reader will be enabled to defend himself against being deceived by false wonders. The miracles of Christ, the prophets, and apostles, show what real wonders are, and what characteristics they ought to possess.

We find in the Holy Scriptures, from beginning to end, that God endowed all his messengers to man with the gift of working miracles, and Christ knew very well that it could not be expected that men should believe him and his apostles merely upon his word: he therefore confirmed his doctrine by great and remarkable miracles, and his disciples did the same. Miracles are now no longer necessary for that purpose, and for the conformation of what we know, and of what has been revealed to us; but as soon as new revelations are necessary, miracles are also necessary. Though an angel were to appear to me, or even Christ himself, yet he must satisfactorily prove to me that he really is what he pretends to be, because I may be deceived by false spirits. This precaution in demanding such a proof, of which we find remarkable instances in the Bible, God has never been offended with: on the contrary, he condescended with great forbearance to the requests of those individuals whom he designed to use as instruments in the execution of his purposes. It is here worthy of remark, that the priest Zacharias, who did not believe the angel Gabriel upon his word, but demanded a sign, and to whom the sign of dumbness was given, received such a strong memento as a reproof. Here all depends upon whether Zacharias knew the angel or not. In the former case, it was criminal unbelief; in the latter, necessary precaution, to demand a sign. That he really knew the angel, is beyond a doubt; for Gabriel certainly did not appear to him in a dubious form.

Finally, we have still to add that the style of the prophets is far more definite and sublime than that which predictors generally employ. If we read, in the above-mentioned "History of the Church and Heretics," the language made use of by those

pious individuals that have prophesied, we shall soon perceive the great difference that exists.

When we minutely consider what Moses relates of Balaam, it appears more than probable that he prophesied by means of a developed faculty of presentiment. His whole conduct shows that he was not a real prophet of God, but his history proves that he heard Divine words, which is also the case with many who prophesy by the means above mentioned. It is remarkable what is said of him in Numbers xxxiv. 1, which verse, in the original sense, is as follows: "And Balaam saw that it was good in the sight of Jehovah to bless Israel; therefore went he not, as he was wont to do, to divinations, but," &c. There were, therefore, even at that time, institutions where divination might be learned, and these were probably nothing else than schools, in which was taught the art of developing the faculty of presentiment, and of coming into connection with the invisible world.

The way and manner in which Jehovah revealed himself to the prophets is not fully known. However, we know so much concerning it, as that it took place, at one time, by visions and dreams, at another by an outward audible voice, and perhaps also by an inward mental communication, and by the ministry of angels. But their mission was always accompanied by extraordinary circumstances, and manifested with much solemnity, and in a manner befitting the Divine Majesty. Their prophecies referred chiefly to some very distant period, whither no faculty of presentiment could reach. Isaiah prophesied above six hundred years before the birth of Christ, and predicted his sufferings; and all the prophets announce, two thousand five hundred years beforehand, the glorious kingdom of peace.

CHAPTER IV.

VISIONS AND APPARITIONS OF SPIRITS.

I COME now, finally, to the most important as well as the most difficult part of my theory of Pneumatology. The whole subject is generally treated as something superstitious and degrading. It belongs to good-breeding and refinement to smile at ghost-stories, and to deny the truth of them, and yet it is curious that people are so fond of hearing them told, and that, besides this, the incredulous narrator commonly seeks to make them as probable as possible.

Superstition is something mean and contemptible; and as all apparitions of spirits are declared to be superstition, it is therefore natural that people are ashamed of appearances of this nature. But here, everything depends upon this, whether all the narrations of such appearances be only deception, falsehood, and superstition. It is certain that the greatest part of them are so; but it is equally certain and true that the souls of departed men occasionally reappear after death, and show themselves to the living, sometimes for a shorter and at other times for a longer period, even for centuries together, desiring some service from them. In the following pages I will incontestably prove the truth of this assertion.

If I show the reality of the thing, the proof of the possibility of it is unnecessary; but when we believe anything to be impossible, we doubt every proof of its reality; therefore, in order to obviate this, I have shown in the first two chapters of this work, that the common scholastic ideas of human nature are totally false, and that it is very possible that a soul divested of its body, may again become visible. The question is therefore decided, as it regards philosophy; but not so with respect to many of the teachers of religion: for as real apparitions of de-

parted souls prove to a demonstration, that there is a middle place, a realm of the dead (hades), in which those souls are detained which are not yet ripe for either of the places of their destination, and are there fully prepared for the one or the other; those divines who are desirous of continuing faithful, in this instance to the articles of the protestant faith, must either say, that the truest narrations of the reappearance of deceased individuals are false, or else that they are the hauntings of evil spirits.

To this I reply, that if I state my proof of the truth honestly and fully, which I certainly will not fail to do, truth is and continues to be truth, and I will show with equal certainty, that such appearances are not the hauntiugs of evil spirits. Nor have the Holy Scriptures anything at all to object against my theory; on the contrary, they are in favor of it. Finally, I beg the reader to reflect, whether the real apparition of a departed spirit, without the co-operation of any one, can be called superstition. Is that superstition, when fully conscious of myself, I see an *ignis-fatuus*, or any other rare natural phenomenon? In the present case it only depends upon the use made of it. I shall therefore also show the rational and Christian-like manner, in which a person ought to act, in the event of an apparition of this nature.

By the word "vision," I understand an appearance which a person sees, without any real object being there: it therefore only exists in the imagination, and is consequently a mere dream, which is, however, regarded by him that has it, as a reality. Yet visions distinguish themselves from common dreams, in this, that they are connected and like the reality; as also, that a person may have them waking. I request that this definition may be always coupled with the word "vision," whenever it appears in the sequel.

From this view of the matter it is clear that a vision signifies nothing at all; for it proves nothing more than a lively imagination, and a natural disposition to regard its images as something real. Hysterical and hypochondriacal persons are inclined to visions. They have them either with or without fits. These

kind of people also easily develop their faculty of presentiment, so that they easily come into connection with the invisible world.

Everything is then jumbled together, and much knowledge and experience is necessary to distinguish a vision from a real apparition. The principle and basis upon which all such investigations must be carried on, are as follows :—

If more than one individual, without previous communication, and unexpectedly see an apparition, or if only one person sees it, and the rest witness actions which can have no other origin than from the apparition, it is then no vision, but the real appearing of a spirit. Examples shall fully elucidate and establish these propositions.

About the year 1795, one summer's evening at six o'clock, after I had read my last lecture for the day, and re-entered my study (it was at Marburg), a student came to me with whom I was well acquainted, he being one of my worthiest hearers, and is still a most excellent man both as to head and heart. He fills at present an important office in the service of an illustrious prince. I received him with cordiality, and bade him sit down beside me. He then stated to me, that in the year 1755, something remarkable had occurred in his family : his father, who was then a young man of about twenty years of age, was frequently visited by a spirit. His grandfather who was a teacher of a Latin school, had minutely written down the whole affair, and had caused it to be printed, but this was confined to a few copies, in order to leave them to his children and grandchildren, as an instructive lesson, and a perpetual memorial; some of his nearest relations also received a copy. He now felt in his pocket and gave me his to read, after which, he took his leave and went away. I read this most remarkable document with surprise and astonishment, and then returned it to its possessor with thanks.

However deeply the facts themselves were impressed upon my memory, yet there were so many remarkable circumstances united with them, which it was impossible for me to recollect, that I heartily wished to possess the book myself, or at least, that it might be lent to me whenever I should write the present

work, for which I have been preparing for many years; and singular enough, when travelling about ten years ago, through the province of ——, I received the book as a present, from a near relative of the person who had seen the spirit. It is now lying near me on the desk, but I dare not part with it lest the name of the family be made public, for this would cause my worthy friend, the *ci-devant* student, much correspondence, expense, perhaps other disagreeable results, ridicule, and contempt, to which I would not even remotely give occasion. But if I now make an extract from it in defence of the truth, so that I give no names, and relate the matter in such a manner as not to compromise the worthy family, I hope that it will not be taken amiss. The numerous persons who know it already, will soon perceive to what it refers. The title of this remarkable book is as follows:—

"A true Narrative of a Spirit, which frequently appeared to —— of ——, at stated times, from the 1st of January to the 30th of April, 1755; circumstantially described by his father in the month of May, 1755, and privately published in the month of April, 1759."

On the reverse of the titlepage, stands the following motto: "This shall be written for the succeeding generation, and the people that shall be created shall praise the Lord." (Ps. cii. 19.)

Then follows the contents of the book itself, above which stands the words "*In nomine Jesu Salvatoris*" (in the name of Jesus the Savior). The father's narrative then commences:—

In the beginning of the year 1755, his son dreamed every night, that a little man dressed in a blue coat and brown waistcoat, with a whip hanging at his girdle, after previously knocking at his room-door, entered, wished him good morning, and said, "I have something to tell thee; go down to the ——berg, and under a tree near the —— meadow, thou wilt find upon and near a stone, thirteen kreutzer, which take and secure them; then dig a little, and thou wilt find much money." He then constantly saw in his dream, the place, and the tree where the money was to be found, and the money itself as it appeared in part above the ground.

The worthy youth awoke every time in great terror, and related his dream. Both father and son regarded it as natural, and yet very remarkable, and mentioned it to some intimate friends.

Some nights after this, the spirit again appeared to the son in a dream, and repeated the above expressions, at the same time reproaching him for having divulged the affair, and showed him the figures of two men, whom he knew, who the spirit asserted had already gone to the place to seek the money, but that they would not obtain it.

From this time, the son saw the spirit likewise when awake, hence it was concluded, that it was not a mere dream, but a real apparition. This terrified the good people much, particularly as the spirit came every night, and the son awoke at each knocking. This occurred two or three times every night, and the entreaty to fetch the money was repeated every time. But the longer and more frequently this demand was made, the more the youth was alarmed, and declared that he would not go to the place and fetch the money, on any account. The spirit, in order to divest him of all suspicion, and to encourage him, made use of the first words of the twenty-third verse, of the eleventh chapter of the first epistle to the Corinthians, "I have received of the Lord, that which I have declared unto you," and then recommended him when he went down to fetch the money, to sing the hymn which begins thus :—

"Who Jesus loves, and trusts in God
His blessing shall enjoy," &c.

The son never being able, in consequence of the great trepidation he felt, to speak a word with the spirit, both father and son determined to question him in writing, upon several points. On the 14th of January the son wrote down these questions, and laid them upon the table in his bedroom. As soon as the spirit came the following night, he immediately observed them, and answered them clearly and distinctly. Here follow the questions and answers, word for word.

JESUS.

Listen, O Spirit! I ask thee in the name of Jesus.

1. Who art thou?

Ans. I am of this place, and have buried the money with five others; these five are now at rest, but I am not. I died in ——.

2. Why art thou so disturbed, and why dost thou disturb me also?

Ans. Why am I so disturbed? I have already said, that it is the money we buried which disturbs me, nor can I rest till thou fetch it. I disturb thee, it is true; but thou canst immediately help thyself, by going and fetching the money.

3. If thou art a good spirit and standest in need of assistance, I would gladly help thee with all my heart, were it in my weak ability and power to do so; but as I can not, I ask thee in the name of Jesus, if I can not let another person do that which thou desirest of me?

Ans. Assuredly I am a good spirit, and in answer to thy question, no one can deliver me but thou. I have already waited for thee one hundred and twenty years, but if thou wilt not help me, I must suffer and be troubled another one hundred and twenty years. I beseech thee, help me! Thou mayest take people with thee when thou goest down, but they must not go with thee so far as to see the place, until thou hast found the money; they may then help thee to carry it home. Thou canst not carry it alone, and they may in the meantime pray for thee. Be not, however, afraid, whatever dreadful and horrible things may appear to thee there. I will myself accompany thee, and assist thee in everything.

Notwithstanding all this, the son found it utterly impossible to go alone to the fearful spot; and on the whole, both the parents and the son hesitated much in the matter, for they were afraid of doing something wrong. They were, therefore, unanimous in again writing down some questions, in order to lay them before the spirit the following night. This was done as follows:—

JESUS.

Listen, O Spirit! I ask thee further, in the name of Jesus.

1. Whether I can not go in company with some others, to the place thou hast pointed out, where the money lies, without hearing or seeing something dreadful?

Ans. Thou mayest do so; thou wilt neither hear nor see anything; but what will that avail thee or me? Rather go down alone with me, and then I am free.

2. Why can not I help thee when some one is with me? I will take with me none but pious people, whom thou mayest select for me.

Ans. Thou must go thither alone, for thou alone art nominated to deliver me. Others can not help either thee or me.

3. Shall I not advise with some pious person or minister in this affair, because I can scarcely yet believe that thou art a good spirit? Our Savior has redeemed all men: art thou, then, excluded? And how should I be able to redeem thee? Jesus has suffered for all.

Ans. No, thou hast no need to do so, for they will all seek to set thee against it. Doubt not that I am a good spirit. It is true the Savior has redeemed me also; but 'tis thou must deliver me from this place—to this thou art appointed. Do not let me suffer another hundred and twenty years!

4. If it must be so, have I not still some time and space for it?

Ans. Thou hast still some time for it; but, till then, thou and I will have no rest. I beg of thee to fetch the money.

On this, the spirit observed that he had still one hundred and twenty days allowed, within which time the money must be fetched.

Notwithstanding all this, the father and son were still in doubt whether the spirit was a good or an evil being; and as they sat together on Saturday evening, the 18th of January, at ten o'clock, and spoke about the spirit, the father considered whether evil spirits could name the name of Jesus, because the spirit named him; and now remembered that the spirits whom Christ cast out, often called upon him by this name—when he observed that his son turned pale, was terrified, and said, "Father, pray!" The father complied with this request, calling

often upon the name of Jesus, and hoped by this means to banish the spirit; but the latter looked him in the face, and said, "I like also to hear the name of Jesus, but, because you are at present so much afraid, I will go away again"—on which he departed.

The following Sunday morning, the father's brother came to visit these distressed people in their secret and heavy affliction. While they were sitting together, all at once the son was unable to speak, and laid his head upon the table, from which they perceived that the spirit was again present. They therefore began to sing, "Begone, ye imps of hell! ye here have naught to do." The spirit sang these words with them, with a loud voice, and then vanished.

On Monday, the 20th of January, the spirit again appeared at eight o'clock in the morning, in the sitting-room; and as, toward ten, the father's brother was about to go, and father and son were accompanying him to the door, the spirit came up the stairs. The son again grew faint, and was obliged to be taken back into the room; the spirit, however, said, "Thou canst now accompany thy uncle, and fetch the money at the same time." That day the spirit was extremely urgent.

On Tuesday, the 21st of January, at eight o'clock in the morning, he came into the schoolroom, and the poor ghost-seer escaped into an adjoining apartment. The spirit followed him, wrung his hands, and prayed three times the following words: "Lord God, thou art merciful, and thy goodness endureth for ever. Ah, why dost thou let me suffer so long!" He then departed.

At ten o'clock he returned, but not in his former dress, but as a figure entirely white, and said to the son: "I have now besought thy assistance for twenty days together; do resolve and help me! I will now leave thee for twenty days. If thou wilt go down in the meantime, and fetch the money, thou mayest do so. It would be a great relief to me if I could always stay with thee, but now I must go, and have not a moment more time. In twenty days, that is, on the tenth of February, I will again be with thee at this hour."

The spirit kept his word: he again appeared in a white form, gently repeated his request, accompanied the son wherever he went, except that he did not speak in the presence of strangers, and was glad that he might again be with him.

At ten o'clock in the evening of Tuesday, the 11th of February, the spirit came again into the sitting-room, and brought with him another little spirit, about the size of a child of four or five years old, of a radiant figure, which he led by the hand. The little spirit said nothing, but sang the *Te Deum Laudamus* ("We praise thee, O God!") so charmingly and beautifully, that the son called to all present to listen, believing that the whole company must have heard the singing. Hitherto, the father had always assured the spirit that he would never permit his son to fetch the money alone. The spirit now informed them that he had obtained permission for the father to accompany the son, only he must remain two paces distant from the place, and this must be done, without fail, on the following Wednesday, the 12th of February, at twelve o'clock at noon; that the little spirit would likewise be present, and that they ought not to be at all afraid.

This intelligence alarmed the family still more. The father prayed incessantly to God for deliverance, preservation, and assistance, through this trial, and experienced inward consolations and gracious assurances in his devotions. The resolution remained firm not to grant the spirit's request.

The dreadful Wednesday, and the appointed hour, arrived. The father was sitting below at table with a friend, when he was called up to his son, whom he found deadly faint. All fell on their knees and prayed, for they believed he would die; but he recovered again, and told them that the spirit had come to him in great wrath, because they would not fetch the money; had pressed him on the heart, and said, "Now I will make an end of thee!" He then said, soon after, that the little spirit was there, and stroked him, upon which he perfectly recovered. The little spirit then sang, in presence of the other, the hymn—"God, the Father, dwell with us!" &c. Now as the son was much distressed, and could not bear to stay in the house for

trepidation, a walk was undertaken to the adjoining village, in the company of several friends; but the spirit appeared here also, two several times—once on the way, and the second time at the parsonage, where he stood in the porch as they came up.

The spirit becoming more and more urgent and menacing, both father and son determined (the latter being still unable to speak with the spirit) to write down some additional questions, and to lay them before this terrific being. The questions and answers follow here verbatim:—

In yesterday's gospel, we are told how our Lord confuted the tempter by the word of God: following his example, I say unto thee, and ask thee in writing, because I am never able to speak to thee verbally.

Ans. I am no tempter. Nevertheless, I am glad to hear the word of God; and it is thine own fault that thou art unable to speak to me.

1. It is written, "Try the spirits, whether they be of God." That thou art a good spirit, I at length allow; but thy troubled state proves that thou art not a happy spirit: besides which, I can not and dare not believe that what thou desirest is from God.

Ans. I am well aware that thy parents doubt my being a good spirit: but thou seest that I honor and love the word of God, and have the hope of salvation. Nor is my torment any infernal torment, but a *purification sent me from God, because, at my decease, I was too much attached to riches*, from which thou must deliver me.

2. It is written, "My sheep hear my voice, and they follow me; but the voice of a stranger will they not hear nor follow." In accordance with this, I must follow the voice of my Savior, and am directed not to listen to any spirit; for thou art a stranger to me, and one whom I know not, nor dare I follow.

Ans. Thou must by all means follow thy Savior and mine, and obey his voice: but God has also other ways, besides his word, of revealing those things which are not matters of faith, as is very often the case in dreams. Thou art no stranger to

me, but of my kindred in the seventh degree. My native land is Saxony.

3. It is written, "Children, be obedient to your parents in the Lord." Now if thou seek to render me disobedient, thou art not on God's side. Thou knowest very well that my parents will not permit me to consent to thy wishes: why art thou constantly urging me to do thy will, contrary to their will? Arrange it with them.

Ans. Certainly thou must obey thy parents in all things that are not contrary to God; nor will I incite thee to disobey them: but, because they reject my request, thou mightest in this case find means of fetching the money without their knowledge, which, when once done, all will be right. I am not referred to them, but to thee, and therefore also I have been obliged to wait for thee till thou wast twenty years of age.

4. It is written, "He that rushes into danger shall perish therein, and the end of the foolhardy is evil." Why should I have anything to do with spirits and devils, or hazard both body and soul? And who can assure me that, if I fetch away the money, nothing dangerous shall occur to me, in either body, soul, or mind—seeing that the Wicked One is with the money, and guards it, and, as thou hast thyself said, will cause frightful things to be seen?

Ans. This saying is certainly true; but observe, "He that rashly and daringly rushes into danger, shall perish in it:" but this is not the case with thee. It is true that the devil and his angels will be busy on the occasion; but it is equally certain that they can not injure thee till thou hast got the money, and therefore thou hast no need to fear.

5. It is written, "No man can redeem his brother." How, then, should I be able to do so, and deliver thee? In Jesus there is everlasting redemption; he can help thee without reference to this money, and bring thee to rest.

Ans. Most assuredly is this saying true, and it would be wrong to say that thou couldst redeem me. The Savior redeems thee, and me, and all men; but yet, in the affair of this money, thou must act as a redeemer by superior permission, and terminate

my torment, which otherwise will not end, although thou dost not comprehend it.

6. It is written, "Our Lord Jesus threatened not when he suffered, but committed himself to him that judgeth righteously." Wherefore, then, in opposition to this, dost thou plague me for not complying with thy wishes?

Ans. This is certainly true, and it is unwillingly that I trouble thee, but my distress and necessity compel me to it; thy obstinacy is to blame.

The spirit, in answering the second question, having mentioned that the son was no stranger to him, but related to him in the seventh degree by lineal descent, the father looked over his genealogical table, and found that a certain Lawrence ——, a miner of ——, on the borders of Saxony, was his son's progenitor in the seventh degree; but as this Lawrence was married in the year 1566, while the spirit asserted that he had been one hundred and twenty years in that state, and consequently (on subtracting 120 from 1755) must have died in the year 1635, the father found the matter doubtful; because the said Lawrence must, in that case, have lived in the marriage state from 1566 to 1635, consequently sixty-nine years, which appeared to him incredible: however, the spirit appeared again the same day, the 18th of February, at three o'clock in the afternoon, and said, "You have been searching, on my account, in the family genealogy: I am not, however, ——, but his own brother, and a son of Gregory ——, minister of ——; my father died early, and when my brother was married, I was four years old and went to school with my brother's sons. During the disturbances in Bohemia, I came hither to ——, where I married a widow. I was not a farmer, but a tradesman.

The son, becoming seriously indisposed in consequence of all this agitation and these trying words, endeavored to make a change, and therefore went to ——. On passing the place where the money was said to be deposited, he saw a black man and a dog upon it; and although there was snow everywhere else, yet this place was green. The spirit again pre-

sented himself, and harassed him with his temptations. On returning, he found everything just as before, and when the spirit left him, he heard behind him a piteous and lamentable cry.

The daily and nightly appearing of the spirit still continued, and his requests to fetch the money became more and more urgent; but this being flatly refused him, he was irritated and desired to speak with the father; but this the latter scrupled to do, and refused his request. The spirit, however, fixed a day for the interview, namely, twenty days later — on Saturday, the 1st of March, at eight in the evening, or on Sunday, the 2d, between eight and nine in the morning — asserting that nothing should happen to the father, but that he must be earnest in prayer at parting. The father, however, utterly rejected the interview. At every visit, the spirit showed great devotion during singing, praying, and reading.

The father was once reading the eighth chapter of the Epistle to the Romans, and, on the spirit appearing, the father said, "If thou wilt, thou mayest remain here and listen." The spirit answered that he was glad to be told to stay. He then placed himself immediately behind the table near the son, and when, in the course of reading, the father came to the words, "We are saved by hope," &c., he clapped his hands together for joy, and said, "O yes, yes, saved by hope!"

It is also worthy of remark, that the spirit emitted fire from every finger, when he became angry on account of the son's obstinacy. He often said that if any one wished to see him, he might; but the individual would afterward repent of it. On the father's once saying that it was impossible he could be a good spirit, because he harassed his son in such a manner, he said in great anger, "Soon, soon, soon, shall you experience that I am a good and not an evil spirit, but to your detriment." The father commended himself and his household to God, and nothing prejudicial ensued.

From the 2d to the 22d of March, the spirit continued to appear; but during that period he said nothing, nor did he give any answer to questions that were put to him, either ver-

bally or in writing, yet he scarcely ever left the son. During the succeeding twenty days he did not come at all, except on the 2d of April, when the following circumstance occurred: The father and son went to the field belonging to the school, where the money was; as the latter was now no more afraid, because the spirit stayed away, they both went to the place, but neither saw nor heard anything. As soon as they had left the place, the spirit appeared; he was much irritated, and asked why he was so simple as to go down then, when his father was with him, and so many people in the field? he only increased his torment by it: he had often told him that he must go thither alone, and he must now stay there till the father was gone and every one was at home.

On this the son grew very faint. He also saw the black man and the dog again. Much affrighted, he exclaimed, "O father, we must now go home!" his terror was so great that even the father began to be afraid. With much trouble, they at length reached their habitation.

The last twenty days of the hundred and twenty still remained, and of these the good people were much afraid; for they were apprehensive that the spirit would now exert himself to the utmost to attain his object. Fear urged them to persevering and earnest prayer, and this tranquillized them, particularly as the father received singular consolation in his dreams.

On the 10th of April, at eight in the evening, the spirit again appeared, though no longer in white, but in his former costume. His address to the son was, "Thy obstinacy is the cause why I am obliged again to appear thus." He then also gave them to understand that the son could no longer fetch the money as formerly, at any time, but only every twentieth hour. He then movingly begged for help, as only a short time longer was allowed him.

After this the spirit appeared still three several times, but only every twentieth hour—say, on the 11th of April, at four in the morning, the following night at twelve, and on the evening of the 12th at eight o'clock. In the two apparitions on the

11th of April, he said to the son that he had formerly written down something for him to answer, but now he dare not reply to any more questions. With this exception he spoke very little, but only moaned pitifully and threw his hands up and down, which again emitted fire, and the sorrowful scene was repeated so often that the son heard the piteous moaning night and day. The whole family were much alarmed on the occasion, so that the father at length determined to prepare something in writing and lay it before the spirit. Therefore, on the 12th of April, at eight in the evening, when the spirit stood at the room-door and gradually entered the room, the father read to him what follows:—

"In the name of Jesus, I assure thee, poor spirit—

"1. That thy mournful condition much affects me and my family, and it grieves us that we are not able to help thee.

"2. That it is by no means obstinacy on the part of my son that he has hitherto not complied with thy request, seeing that his weakness and inability must be well known to thee; because, although he may become accustomed to the sight of thee, yet he has never been able to speak to thee; but every time thou hast appeared, he has either sat or laid as if he were in a fit.

"3. Thou art well aware that, not long since, we went to the place in the valley; and thou knowest how terrified, and horror-struck, and utterly devoid of strength, he then became, and though he only saw the demons at a distance, yet he was so agitated at the sight that he was obliged to retire to the hill in the wood: how, then, should he be able to go down among the devils themselves?

"4. Thou hast said, yesterday, that if he would not help thee, he would have neither happiness nor salvation all his life long. I should be glad to know if thou hast this from God or from Satan?

"5. Alas, we are unwilling to let thee depart without help; yet what shall we do, or how begin to help thee? If thou canst, give us an answer, and inform us what we wish to know.

"I commend thee to the mercy of God, the redemption of the Lord Jesus, and the comfort of the Holy Spirit. Amen!"

My little book now grows so remarkable, that I must insert the most important passages in the father's own words. He says:—

"During and after the reading of the above, the spirit said to my son, 'I will find and point thee out a hymn; pray and sing it diligently.' On which he took down from the shelf my son's pocket-bible, to which a small hymn-book is attached, drew it out of the case, and found the hymn which begins, 'Have mercy, gracious God,' &c., and pointed out to him with his finger the third verse, 'From guilt of blood deliver me,' &c., then folded down the page and laid the bible in its place again, on which he went away, saying, 'Now I shall be absent for some time.'

"My son immediately informed us what the spirit had done with the bible, and supposed that we had also seen the occurrence. He requested that the bible might be directly handed down, because when the spirit drew it from its case, a smoke appeared from it; and on taking it down, we found, to our astonishment, that on both sides of the binding toward the top, where the spirit had laid hold of it and drawn it out of the case, the leather was shrivelled up and burned, and on opening the book we immediatly saw the hymn 'Have mercy, gracious God,' &c., folded down. On the left side, where he had held the bible with the left hand with one finger and the thumb, the leather was also shrivelled and burned on the back, where the finger had been placed; while in the inside, where it had been held by the thumb, two leaves were singed and burned black completely through, and the five leaves next them partially so; and where he had pointed with his finger to the verse 'From guilt of blood deliver me,' &c., the finger-mark was likewise black and singed; from which burned places it is evident that the fingers are not fleshy, but formed like those of a skeleton: of which this awful memorial affords ocular demonstration, in the little hymn-book attached to this bible, which was printed in 12mo at Wittenberg, anno 1696, and bound in calf with gilt edges. On this account, also, the said bible shall be preserved as a continual remembrance and a wonder."

Such has also been the case: the family is still in possession of this most remarkable bible, and many credible persons have seen it, and may still see it.

This incident caused the whole household the greatest amazement, consternation, and astonishment; and, as they knew not what might further take place, it was resolved to consult with a pious minister in the neighborhood. The father therefore went to him, on Monday, the 14th of April, and related to him the whole affair, under condition of the greatest secrecy. The worthy man was equally surprised and astonished, and confessed the matter was of too much importance for him to advise in, but referred him to the late Dr. Spener's "Theological Reflections," in which he also treats of apparitions of spirits. He promised likewise to consider upon it himself, and then to communicate his sentiments to him. The point to be decided consisted principally in this: whether the request of the spirit, with regard to singing and praying the hymn so dreadfully marked ("Have mercy, gracious God!" &c.), could with a good conscience be complied with.

In Spener's "Last Theological Reflections," volume i., there is a whole section on apparitions, and also the following passage, which is decisive with respect to the present case:—

"Wherefore I consider that, in this case, the surest way is, that until, from one source or other, satisfactory convictions ensue, not to be too hasty in forming a judgment, but also that the person conduct himself throughout in the whole affair so that, on the one hand, if God intend anything by it, he may not be found resisting him, nor entirely disregarding anything to which the spirit may admonish him, nor neglect on this account what is otherwise known to be the Divine will. On the other hand, if it were the work of Satan, desirous of playing his tricks under such a disguise, he must not give way to his will in the least, but cleave firmly to the word of God alone, and unceasingly call upon God to assure him of his will, that he may not be deceived," &c.

In conformity with the counsel of this enlightened theologian, the hymn was not only sung by the family morning and even-

ing without scruple, but the son also prayed and sang it frequently, as the spirit requested.

A few days after, the written opinion, promised by the pious minister above mentioned, was also received, consisting summarily in the eight following points :—

"1. It is a sacred truth that there are good and evil angels, and that both the one and the other can manifest themselves.

"2. Wicked angels can not appear without the Divine permission, and the good will not without the permission and will of God.

"3. Good angels, on appearing, can do nothing contrary to God, and wicked angels nothing for God, his glory, and the real welfare of man.

"4. The ministry of good angels, with respect to man, must not refer to anything, either directly or indirectly, which is contrary to Divine revelation in the Holy Scriptures.

"5. A good spirit or angel, for the same reason, can not desire of, or do to us, anything which is contrary to charity.

"6. Therefore, when a spirit, though appearing in the form of an angel of light, desires anything contrary to the love of our neighbor, it can not be regarded as a good angel or spirit.

"7. It is contrary to charity to desire anything of a man and a Christian which he can not do with a good conscience.

"8. Now, as the spirit that appears, does and desires this, and even uses threats, and afflicts the body, he must by no means be listened to, but rejected as a tempter to evil.

"Therefore, I conclude that those to whom, in the sacred and salutary counsels of God, such apparitions and temptations have mediate or immediate reference and concern, should let them act as a continual incitement to all fidelity and renewed zeal in religion, and to watching and conflict, according to Ephesians v. 10, for their own good, and at the same time for the praise of God and the glorification of Jesus Christ in themselves and others, by a right improvement of such an event, according to the measure of Christian wisdom and prudence. May God overrule the present visitation to this blessed end, for Christ's sake! Yea, he will do it, for he is faithful. 1 Cor. x. 13."

This opinion, as well as the one above of Spener's, had the effect of causing both father and son to resolve still more firmly to act with great circumspection. They therefore continued in prayer and thanksgiving for the gracious protection they had hitherto enjoyed, and trusted steadfastly in the Lord that he would also further protect them.

The succeeding pages of the book are so important, that I deem it necessary to insert them here verbatim :—

"But as nothing was seen or heard of the spirit from the 12th of April above mentioned during the remainder of the month, we returned thanks for this season of tranquillity, and imagined the spirit would perhaps stay away altogether. However, the last day and hour of the hundred and twenty days allotted to him had not yet arrived, for which time we waited, though constantly between hope and fear.

"That day, which was the 30th of April, and the Wednesday before St. Philip and St. James, at length arrived; and when it was about eight o'clock in the evening, the spirit suddenly and unexpectedly entered the room, but not in his first or second form, but in one much whiter and brighter. He evidenced great pleasure and satisfaction, thanked my son for having hitherto sung and prayed the *appointed* hymn (for so he termed it), and informed him that, in consequence of this, he had been really redeemed and entirely delivered from the place and the money, although he had not yet completely attained unto rest, which he however still hoped for—assuring him, at the same time, that he (my son) must and ought to have the money, which was deposited at the place he mentioned, and that he would certainly obtain it, in a wonderful and incomprehensible manner; but when this would take place he was ignorant, and it might perhaps be a long time first.

"On this, the spirit desired that my son should kneel down with him and pray. He did so, and the spirit then recited to my son a pretty long prayer, consisting chiefly of scripture phrases, which he prayed aloud after, and therefore with, the spirit; and it is particularly remarkable that, previously, whenever the spirit appeared, although my son distinctly heard, un-

derstood, and retained, everything the spirit said, yet he was never able to speak with him: but this time he continued standing, and was able to speak and pray aloud with him without becoming faint. It is only to be lamented that this time, in consequence of our great consternation, the prayer itself, in all its length, was not properly apprehended and retained, but its contents were summarily as follows:—

"'Holy, gracious, and merciful God! mighty in counsel, and wonderful in working! All things are possible with thee; thy power is great, and thy judgments are unsearchable; unto thee belongeth praise, and honor, and thanksgiving, and glory. Thou humblest and thou exaltest; thou succorest in time of need, thou deliverest from destruction, and redeemest from death; thou castest down into the jaws of hell, and bringest us up again; thou redeemest from blood-guiltiness, and forgivest iniquity, transgression, and sin; thou manifestest unto me thy grace and mercy; thou settest a golden crown upon my head; thou placest me at thy table, where the snow-white holy angels sit, and causest me to see thy goodness that endureth for ever, through the merits and redemption of Jesus Christ. Holy, holy, holy, is the Lord God of Sabaoth; and let all the earth be filled with his glory! Amen. The love and mercy of God, the grace of Jesus Christ, and the fellowship and comfort of the Holy Spirit, be with us now and evermore! Amen.'

"After finishing this prayer, the spirit said to my son, 'Now reach me something, that I may give thee my hand,' presenting at the same time his flat hand. My son mentioned this to me, on which I reached him my pocket-handkerchief to give him, but the spirit said, 'Not that, but something from thee;' on which my son drew his own handkerchief from his pocket, and laid it upon the spirit's hand, which, however, we saw fall immediately to the ground, and lay there. After this, the spirit cautioned my son against mentioning this affair to any one who would not believe it, assuring him at the same time that he would no longer have any more such aversion to the place, and then expressed the following wish: 'May God preserve thee and all my relatives from such a life, that brings after it such

like trouble and torment!' His last words were, 'I now take my leave of thee—thou wilt never see me more!'

"On this, the handkerchief, which was of linen, and striped with blue and white, was taken up from the floor and inspected. And here we again saw, with astonishment, that almost in the centre, where the spirit had taken hold of it, the five fingers of a hand were burnt in, so that the first and middle fingers were, in part, burnt entirely through, but the thumb and the two other fingers were burnt black and singed—which handkerchief, thus dreadfully marked, together with the bible, shall be laid up, with this narrative, for an everlasting memorial to posterity."

This handkerchief was sent round among friends and acquaintances in the district of ——, who saw and examined it with wonder and astonishment, and have since related it to me and testified of the truth of this affair. The father continues:

"And thus hath it pleased the Lord, in his mercy, again to remove this affliction, which, in his holy will and counsel, had impended over us during one hundred and twenty days, and hath permitted us to see the end of it, in a wonderful way and manner, &c.

"But in order that the pious preacher above mentioned, to whom I revealed this affair, and whom I consulted regarding it, as well as my present children and brethren, may read this narrative in its connection, and praise the Lord with us; in order also that my descendants at some future period, may learn and know for their spiritual benefit, what remarkable things have happened to their forefathers, and who it was to whom a spirit appeared, which had quitted the body one hundred and twenty years before, I have transcribed this narrative by the hand of my son, as the affair really happened, whereby I have to state, why it is not drawn up by the individual chiefly concerned—that is, by my son himself—is, that I immediately noted down in my diary every circumstance which occurred at each apparition, because my son, during the whole affair, was generally ill and sickly, and tender-sighted from seeing the spirit, and therefore the narrative is of my own drawing up. However, all that

is stated above is known to my family, as well as to my son and myself; but, that my descendants may be firmly assured of its credibility and truth, it is attested and confirmed below by myself and my said son, as the principal person in the affair, with our own hands and seals.

"Done at ——, an evangelical Lutheran town, in the district of ——, not far from ——, and situated between —— and ——, the 16th of May, 1755.

"(L. S.) —— ——,
"(L. S.) —— ——.

"'Temporary Administrator to the Imperial Commission of Liquidation in ——, Baronial Clerk of the Peace, and Schoolmaster of this place.

"'I hereby testify, that the narrative of the apparition is true with respect to each and every circumstance, as my father wrote it down from my mouth, and as transcribed by my own hand, and that what is comprised in the foregoing sixteen pages, is the truth and nothing but the truth, in defence of which I am ready to live and die. In testimony of which, I herewith set my hand and seal,

"'The 16th May, 1755,
"'(L. S.) —— ——
"'—— ——.'"

In conclusion, there follows an addition to this tale of the spirit, which is likewise edited by the father, and equally solemnly attested by both father and son. It is to the following effect:—

"In the preceding narrative, mention is made of a beautiful and radiant little spirit, having shown itself three times in the company of the greater one. This little spirit still continued to appear every twentieth day, but without saying anything.

"On the 29th of August, 1755, at half-past twelve at noon, it entered the room-door, went up and down the room, and sang the fifth verse of the hymn, 'My Jesus I will ne'er forsake,' which is as follows:—

'Nor earth, nor heaven, my soul delight,
Jesus, I long for, and his light.
'T is he hath made my peace with God,

And shed for me his precious blood.
He shall my part in judgment take,
My Jesus I will ne'er forsake!'

"After this, he turned to my son, and said to him, 'Fear not, thou knowest me already. I shall now leave thee for one hundred and twenty days; be upon thy guard!' and with that he vanished.

"The last words, 'Be upon thy guard!' again perplexed the good people. The son composed a prayer with reference to this circumstance, which he devoutly offered up, morning and evening. Once he had a frightful dream, in which an angel brought him a great treasure, but which Satan took away again; then Death came also, and said, 'I come at God's command,' &c.

"At length the appointed hundred and twentieth day arrived, this was the 27th of December, at the beginning of it at twelve o'clock at night, the little spirit again appeared, and sang the following words out of the hymn, 'Now, Lord, unfold the gates of heaven!'—

'Enough have I striven
And suffered below;
And now to my mansion
In heaven I go.
Most gladly rejecting and leaving behind,
Whatever its solace on earth would find.'

"After singing this, he turned to my son and said: 'See, I am come again to thee; fear not; for now thine affliction is at an end; and if thou continue in the fear of God, thou hast nothing but comfort to hope for. I shall not remain long with thee, but depart from thee for a time and times. But as I always remember thee, so do thou also think of God and me.'

"He then sang the above words once more, and vanished."*

This extremely remarkable history, I have preferred to many other narratives of this kind, because it is beyond all doubt perfectly true; and that it is so, may be shown in a twofold manner; for first, if it were entirely a fabrication, I can not imagine a more daring and impious piece of knavery than this; besides

* See Note 9.

which, the whole family at the time when the book was printed, would have contradicted the lie. To this must be added, that the whole narrative or the manner of its composition, is decidedly the reverse of fiction. And secondly, if it were maintained that the young man had merely seen a vision, and that they were only delusions of the imagination, the singed Bible and the burned handkerchief contradict such an assertion, for both these are really in existence, and may be seen by any one. I therefore most justly conclude, that this apparition is a real and undoubted fact; and if it be so, what may we learn from it? To this inquiry I will endeavor to give a satisfactory answer.

The first thing that strikes our observation in the story is, that the son alone, and no one else, saw the spirit. This proves my theory of the development of the faculty of presentiment. The spirit for secret reasons, was not in a situation to show himself openly, on which subject he explained himself, saying, that though he could show himself to the father and converse with him, yet the latter would repent of it; he therefore employed the young man, in whom he found a tendency to develop the faculty of presentiment: this development, therefore, he gradually effected by working upon his imagination during sleep, in which all the senses are at rest, presenting before it his figure, and impressing upon it so often until it adhered to it, and the spirit was then able by it to make himself visible to him, act further upon his inward senses and converse with him. In a word, the seer became to a certain degree, a somnambulist, and stood in rapport with the spirit; the latter then communicated his thoughts through the oracular organ: just as we hear any one speak when dreaming, which can not be heard by another person though present at the time; while the spirit, who had no longer any organization for the visible or material world, read everything that passes in the soul of the seer. Thus what the father said, the spirit saw or heard in the son's faculty of perception, even as a magnetized person when in a high degree of clear-sightedness, distinctly perceives the thoughts and reflections of the individual with whom he stands in rapport; but if the latter desire to read in the soul of the magnetized person,

he must be placed in the same situation, and become somnambulist, or what is the same thing, his faculty of presentiment must be developed. From the experiments which have been made with magnetism, we are in a situation to explain what is otherwise incomprehensible in the apparitions of spirits.

But now as to the object which the spirit had in view. How dreadful! he cleaves for the space of one hundred and twenty years to the money that can no longer be of any use to him! How truly is the saying verified here, "Where your treasure is, there your heart is also;" and the thought that this wealth ought again to belong to the rightful heir, torments him like a fury; particularly, because being dead to the material world, he lived in the spiritual world, and therefore according to the common course of nature, was unable to satisfy his desire, or reveal it to any living person. At length he found one of his descendants who possessed the physical disposition, so that he could work upon him and develop his faculty of presentiment; this he probably learned from some one lately dead, who knew the young man.

But still we must not believe that the whole affair was right and proper, or according to the will of God. By no means; for the spirit attained to rest without the removal of the money. He was mistaken in believing that he should find repose, after having handed over his money to the right individual, he procured his rest much rather by turning to his Redeemer, and by mortifying his attachment to earthly things; and this at length took place, on the father and son being firm in their resolution not to fetch the money on any account.

The determination of these two pious persons is very remarkable; and many, on reading this narrative, will have considered and been astonished why they did not comply with the spirit's wishes, for apparently they related to nothing improper. But Providence ruled over them, and the terror of the son, united with his speechlessness, was certainly the work of a superior power; for by this they were chiefly deterred from fulfilling the will of the spirit: for, supposing they had done as he desired them, they would most probably have found nothing, for

what the son saw upon the place was a mere illusion, which the spirit himself produced there in accordance with the prevailing superstitious ideas, which he had taken with him from his earthly life into the other world, namely, that evil spirits kept watch over hidden treasure: which ideas he also imparted to the imagination of the seer, so that the latter necessarily believed, likewise, that he really saw evil spirits in the shapes of a negro and a hound.

Authentic instances are known to me of ghost-seers having been led into subterranean vaults, where they saw immense treasures, surrounded by guardian spirits, who, from attachment to earthly things, had created these illusions and regarded them as something substantial, while in reality there was nothing at all there. Hence, it is evident that departed souls have a creative faculty, so that they can make their productions visible to themselves and others. By reflecting further on this faculty in good and evil spirits, astonishing discoveries may be made.

Now, supposing that the father and son had complied with the spirit's request; that the son had gone and dug up the illusion, and dragged it home, where he would assuredly have found nothing but raw and crude earth: what would have become of the spirit? He would either have believed that the son was not worthy of the treasure, and have still continued to imagine himself in possession of it as before, and have tormented himself in the same manner, or he would have found that the money was lost, and that it would therefore never come to the rightful heir, by which his sufferings would have become still greater and more permanent.

But I will also suppose the case, that the money had not been fetched away by those that helped to bury it, but that it was in reality still there: the spirit would then certainly have become more tranquil, and perhaps more luminous—because the radiance of spirits is in proportion to their temper of mind—but yet he would not, by this, have advanced one step higher, for his attachment to the money would have remained, and he would then have always been anxious about its being

well and usefully applied. In short, it was necessary that he should entirely mortify his attachment to this mammon.

But how could the spirit read the written interrogatories? I answer, just as a somnambulist reads what is laid upon the pit of his heart (or as the Lyonese lady, when standing in rapport with other persons, who held the written document in their hands), and knows its contents.

When the spirit was angry or much grieved, and when, consequently, some particular passion was predominant in him, sparks were emitted from his finger-ends. This remarkable fact proves my theory of the soul's luminous body; the spirit is inseparably united with this ethereal covering, which substance acts upon us at one time as light, at another as electricity, or as galvanism, and as magnetism, according as it is modified by circumstances. From the present observations it is evident that the offensive passions make the spirit's body electric and inflame it. Now, if we imagine to ourselves the evil spirits in their anger, rage, and despair, the fire of hell is no longer a mere imagination—no longer an oriental metaphor—but truth and reality.

When a departed spirit is tranquil in its mind, its touch is felt to be like the softness of a cool air—exactly as when the electric fluid is poured upon any particular part of the body. The spirit's body is therefore entirely in the power of the mind, and it forms itself inwardly and outwardly according to the imagination and the inward propensities. What horrible caricatures and monsters must therefore be produced by those who are so entirely under the dominion of their evil passions! If anger, lust, envy, selfishness, and the like, deform, in the present state, even our material bodies, how much more that refined substance, which assumes every form in a moment! But let us now also represent to ourselves a soul that is reconciled with God, thoroughly sanctified and blessed with the exalted peace of God; must it not, after death, attain to the highest ideal of human beauty?

It must seem singular to many that this spirit appeared so completely in his former customary dress, so that he did not

even forget his horsewhip, but had it hung about him, because he had probably dealt in horses or other cattle. I know of a spirit having appeared, on whom the little brass shoe-buckles were perfectly cognizable. If we thoroughly consider the subject, we shall find all this quite natural: the spirit assumes the form which its imagination gives it, and the latter figures to itself that which has made the greatest impression upon it. The generality of spirits, however, appear in their shrouds. No spirit will give itself a more wicked form than corresponds to what is within; and, were it hypocritically to assume a better, other spirits would soon unmask it, nor dare it appear in such a form in any of their societies.

But from the ghost-story now under consideration, the well-founded supposition may be drawn, that the souls of departed persons change their form at every gradation of ascent or descent; so that in the former case they become more beautiful and radiant, but in the latter more hateful and darker. The spirit in question may have been a good, honest, upright member of society, of which there are millions; but he had not taken the true path from darkness to light, or real conversion and sanctification, through the plan of redemption by Jesus Christ. He possessed the literal knowledge of his age; he knew the hymns in his former hymnbook; but more than this he had not learned during one hundred and twenty years. He was therefore, with the exception of the long and dreadful period of his sufferings, still in the same state in which he died; consequently, he retained also the same costume. But when he was at length delivered from his affliction, he immediately assumed a more glorious form, although he was still far from being ripe for real blessedness; for the singeing and burning of the bible and handkerchief appear to me to be a proof that his mind was still very passionately disposed; and he continued to foster his fixed idea, that the son should at length obtain possession of the treasure.

With what kind of spirits this pitiable being had associated during this long period, the narrative does not mention. From other occurrences of this nature, it is ascertained that imme-

diately after the departure of a human soul from this life, angels join it, to conduct it to celestial bliss. If it bring with it earthly-mindedness, favorite propensities, and passions, so that it is still incapable of the felicity of heaven, the angels endeavor to instruct it better: but this is generally rejected there, in the same manner as when pious preachers and spiritual guides admonish the worldly-minded here.

The society of the angels becomes burdensome to the soul: it avoids them and seeks its like, with whom it can converse on that to which it is most attached. Hence, societies arise as of one sentiment: but as, in the spiritual world, everything is utterly wanting that can satisfy the wishes they cherished in the material world, their longing grows more and more ardent and painful, and their ideas more and more fixed and permanent, so that dreadfully painful and tedious means are necessary in order to save the wretched spirit. It is highly probable that these societies of spirits are under the superintendence of some other spirit, whom they can endure and are pleased with; for, even here, the liberty of man remains untouched. But this superintendent is also a member of these societies, and is still in error; consequently, those spirits that are subordinate to him, while obeying him, are not free from error.

This supposition appears to me demonstrable from the circumstance of the spirit always betraying a dependence upon other beings — being at one time *obliged* to depart; at another, *allowed* to return. It is also singular that every period mentioned has twenty for its definite number: thus, six times twenty make one hundred and twenty years; and then we have also twenty and one hundred and twenty days. We are ignorant if this mode of calculating time belong to the mysteries of the spiritual world, or whether it be founded in the superstitious ideas of those to whom the spirit was subordinate; it is however certain that his spiritual directors erred in commanding and permitting him to seek assistance, in such a manner, from his descendants, who were still upon earth. This back-road is never the proper one; I am willing, however, to make an exception, when a spirit is able, by so doing, to atone, or make

reparation, as much as possible, for the offences he had committed, such as murder, thefts, debts, &c.; but even here I will not speak decisively, it being far better that this take place on this side the grave.

But that the spirit and his superiors erred, is evident from this, that he was translated a degree higher — not by the prescribed and appointed method of obtaining possession of the treasure, but rather by the reverse. It was very fortunate that the spirit met with pious people, in whom he confided; otherwise he would have become still more unhappy. Both father and son conducted themselves excellently, and in a truly Christian-like and exemplary manner. They are now both of them in a better world, and doubtless rejoice at having thus nobly endured the trial. Yet there must certainly have been a good spirit, who was also active in the affair, who produced such a degree of terror in the son, and bound his tongue when the spirit was present; perhaps without this the good people might still have let themselves be deceived through ignorance.

But that our great Redeemer has made, even in the other world, though concealed from us, most wise arrangements, by which souls may still be saved and conducted to the light, though they will never attain to that blessedness which is prepared for those whose sanctification is perfected here, seems to be certain. "The sin against the Holy Ghost shall not be forgiven, either in this world or the next," consequently sins are also forgiven in the next world! — but wo unto him that postpones it till then, for his presumption approaches near to the sin against the Holy Ghost!

But the soul that will not conform itself to the means thus provided, and, on the contrary, increasingly strengthens its propensities and its passions, continues falling into worse company, of a similar character to itself, until it reaches its boundary in hell!

Forty years ago, I was acquainted with a very pious and enlightened tradesman, whose deep views and truly holy character I have often admired. I learned much from him, and he told me many things beforehand which were afterward fulfilled.

I visited him during his last illness, and witnessed his happy end.

This friend had a modest, quiet, and reserved journeyman, with whom, on account of his knowledge and good conduct, he lived on a confidential footing. Both conversed frequently upon the state of the soul after death, and likewise, in particular, upon the restitution of all things. The journeyman by degrees became consumptive, but my friend kept him with him, even in this state, and accompanied him, as it were, to the gates of death. During the whole period of his illness, the above conversation was continued, and my friend ventured to request the journeyman to appear to him after his decease, if possible, and inform him of his state, and also respecting the restitution of all things. This the journeyman engaged to do, if permitted.

The young man died soon after, and his master then waited for his visit, and for news from the other world. About three weeks after the decease of the journeyman, as his master, one evening about ten o'clock, after undressing himself in his bedroom, had just stepped into bed, and was still sitting up in it, he observed on the opposite wall a bluish radiance, that formed itself to a human figure — on which he fearlessly asked, "Is it thou, Johannes?" The spirit audibly answered, "Yes." He inquired further, how it fared with him. The spirit replied that he was in a tranquil state, in a desert and gloomy region, but that his fate was not yet decided. Then followed the question respecting the restitution of all things; but to this the spirit gave no other answer than the following lines from an old hymn:—

"*Here* let us all the Lord entreat,
And fall before his mercy-seat:
Before our Maker let us bow!"

The word "here" is the principal point. It is *here* that we must and that we ought to arrange our affairs with our merciful Savior, and, as my late uncle, John Stilling, once said— "Take care to be among the first that cross the stream of Jordan!"

My friend was bold enough to request another visit, which

also ensued, some time after, but it was terrible. I could never learn the particulars of it; but it had such an effect, that the worthy man warned every one against such temerity, and was now convinced that we ought by no means to seek intercourse with the spiritual world on this side the grave, but avoid it as much as possible.

The generality of apparitions, if not all, are deviations from the Divine order, and consequently sinful. We ought not to wish for, much less occasion them. The fate of our departed friends must remain a secret to us, as well as the maxims of Divine government, according to which it acts in the other world. Let us content ourselves till we have passed the bourne, with that which the Bible and unsought experience has revealed concerning it, and what we may still learn without presumptuous investigation.

The surest mode of teaching is by example. I will relate some additional authentic apparitions, in which spirits have either announced their decease to their departed friends, or have had something else to communicate. In order to adhere, in the closest manner, to the truth, I insert my authorities word for word. The following anecdote was penned down with the greatest possible care, after being previously narrated by the under-mentioned imperial privy-counsellor, Von Seckendorf:

King Frederick William I., of Prussia, the father of Frederick II., stood in such a friendly connection with Augustus II., of Poland, that, if possible, they saw one another at least once a year. This was also the case a short time before the death of the latter, who appeared at the time to be in tolerable health, except that he had rather a serious inflammation in one of his toes. The physicians had therefore strictly warned him against any excess in the use of wine, &c.; and the king of Prussia, who was aware of this, gave orders to his field-marshal, Von Grumbkow, who was to accompany the king to the borders, and to entertain him there at one of the royal residences according to his rank, that, at the parting dinner, he was carefully to avoid everything by which that moderation in the use of wine, which the physicians, for the above reason, had so

strongly recommended to the Polish monarch, might be exceeded.

But on the king's desiring to have a few more bottles of champagne, to make a finish, as it were, Grumbkow, who was himself fond of this wine, consented, and drank so much of it for his own share, that, in passing over a courtyard of the royal villa to his quarters, he broke a rib against the pole of a carriage, and was therefore obliged, the next morning, to be carried in a sedan to King Augustus, as the latter intended to pursue his journey very early, and had still some commissions to give him for the Prussian monarch. On this occasion the king of Poland was only dressed in a short fur cloak, with the exception of a shirt open at the front.

In this very dress, but with his eyes closed, he appeared on the 1st of February, 1733, about three o'clock in the morning, to Field-Marshal Von Grumbkow, and said to him, "Mon cher Grumbkow, je viens de mourir ce moment à Varsovie!"*

Grumbkow, the pain of whose broken rib at that time allowed him little repose, had observed immediately before, by the light of his night-lamp, and through his thin bed-curtains, that the door of his ante-room, in which his valet-de-chambre slept, opened; that a long human figure entered, which, having made the tour of his bed with a slow and solemn pace, on a sudden opened his bed-curtains. There stood the figure of King Augustus, exactly as the latter had presented himself alive before him, only a few days previous, before the astonished Grumbkow; and, after having spoken the words above mentioned, went out of the door again. Grumbkow rang the bell, and asked the valet-de-chambre, who hastened in at the same door, whether he had not seen the person who had just come in and gone out; but he had seen nothing.

Grumbkow immediately wrote a statement of the whole affair to his friend, the imperial embassador and field-marshal, Count Von Seckendorf, who was at that time at King Frederick William's court, and besought him to communicate the matter, in a proper manner, to the king on the parade. On the arrival of

* "My dear Grumbkow, I have just expired at Warsaw!"

Grumbkow's note at the embassador Von Seckendorf's, which was at five o'clock in the morning, there was no one with him but Von Seckendorf, his sister's son, and secretary to the embassy, afterward minister at the court of Brandenburg-Anspach, and finally imperial privy-counsellor. The former said to him, while offering him the note to read: "One would think that pain had made a visionary of old Grumbkow; I must, however, communicate the contents of this letter to the king, this very day."

Forty-six hours after (if I mistake not), the news arrived at Berlin, by the Polish ulans and Prussian hussars, who were stationed every ten miles from Warsaw to Berlin, that the king of Poland died in the same hour, at Warsaw, that Grumbkow saw the apparition.*

It may also be added, in confirmation of the above, from the "History of the Life and Acts of Frederick William I., King of Prussia—Hamburgh and Breslau, 1735," p. 454, that the king of Poland is also stated there to have died on the 1st of February, 1733, and that this event was already known in Berlin on the 4th. It is also further observed that the king of Poland, in his journey backward and forward between Dresden and Warsaw, took the road from Dresden by way of Crossau to Karga, and thence finally to Warsaw; on which occasion the king of Prussia almost always sent General Grumbkow, one of his ministers of state, to welcome him there.

The truth of this tale rests upon the credibility of persons of whose integrity and sagacity it would be criminal to doubt: it is therefore a certain fact. King Augustus, at the approach of death, assuredly deeply regretted that he had so ill followed the advice of his physicians at Grumbkow's entertainment. He might also, at the same time, deem his host reprehensible for not having removed out of the way everything that might be injurious to him, and for having complied with his desire for champagne, although he knew the sentiments of the physicians, and had, besides this, received instructions from the king of Prussia carefully to avoid whatever might be pernicious to his

* See Note 10.

royal guest. Under the influence of this deep regret, and with this fixed idea, he died. The earnest desire he had to make Grumbkow sensible of his error was the reason why he wrought upon his imagination, and developed his feeling of presentiment: and hence originated the apparition.

On such an occasion, it must not be supposed that the soul of the king had to travel from Warsaw to Crossau; he that has sufficiently apprehended the principles which I laid down at the very commencement of this work, will remember that the human soul while in the body, is conscious of everything in time and space, through the medium of its sensible organs; but as soon as it leaves the body, that which we call space, substance, extension, distance, &c., ceases. I wish to be clearly understood; the idea the soul has received in this life, of the objects of the material world, it possesses and retains; but is henceforth no longer susceptible of these objects, with the exception of what it learns from the souls that are continually arriving in the spiritual world, or when the unfrequent case occurs, that it enters into rapport with a person still living, and appears to him. I beg also that it may be duly observed, that the soul does not change its nature; it eternally retains the fundamental principles of its powers of thought, namely, time and space, but both are then divested of all that is perceptible here; while on the contrary, it becomes susceptible of the objects of the spiritual world, but of these also in time and space, for it can not be otherwise; yet with this essential difference, that in time and space in the spiritual world, everything is near, and nothing remote; it can know what is taking place at a distance, and what will take place in future, so far as the laws of the spiritual world permit.

I know that many worthy individuals and persons of religious sentiments suppose, that after death we shall study the works of creation, travel from star to star, on errands of high importance, and find in so doing, a great part of our felicity; such readers of this work will shake their heads, and be dissatisfied with my manner of representing the matter. However, I now tell them for their consolation, that I myself have this idea, but

believe it will only be realized when the soul is in possession of its newly-glorified and immortal body.

There are several instances, and I myself know of persons having seen themselves, and dying shortly afterward. When a person sees himself out of himself, while others who are present observe nothing, the apparition may be real, or it may be merely imaginary; but when it is also perceived by others, it is no fantasy but something real.

The following anecdote was related to me by a credible person, who had heard it stated as a fact by the son of the lady to whom it refers. Old Madam Von M—— was sitting below in her parlor, and sent her maid up stairs to her bedroom to fetch something. On opening the door, she saw her mistress sitting there naturally in her arm-chair, as she had left her below. The woman affrighted, ran down stairs and told the lady what she had seen. The latter, in order to convince herself of the truth, went up stairs herself, and saw herself just as the maid had seen her. She died not long after.

In the fifth article of the second volume of the "Museum of Wonders," we read of the following apparition of this nature. M. Triplin, one of the government secretaries residing at Weimar, went up as he was wont to do, to the archives, to seek for an act on which much depended, and on account of which he was very uneasy. On arriving there, he saw himself sitting upon a chair. Much terrified, he went home and sent a woman-servant thither to fetch the documents that were lying on his seat. The woman, it is asserted, found him sitting there also, and believed he had come there before her some other way.

In the following leaf, page 390, there is a tale of the same kind related, which has also been told me elsewhere. Becker, professor of mathematics, and morning preacher at St. James's church in Rostock, being in the company of several young friends whom he had invited, fell into a theological dispute, by maintaining that a certain divine had expressed a particular opinion in his work; but some one denying this, he withdrew, and went into his library to fetch the book. Here he saw himself sitting on a chair, at the table where he usually sat. He

went nearer, looked over the right shoulder of the person who was sitting, and observed that this figure of himself pointed with one of the fingers of his right hand to a passage in the Bible, which lay open before him. He looked, and saw that it was these words: "Set thine house in order, for thou shalt die." He returned to the company full of astonishment and dismay, and related the occurrence; but although they sought to persuade him to the contrary, and to obviate every prejudicial construction of the circumstance, he continued firm in the opinion that this apparition betokened his death, and accordingly took leave of his friends. The day following, at six o'clock in the evening, he expired, being advanced in years.

As it is impossible to explain every appearance of this nature by common mechanical laws, recourse is had to some secret powers of the soul, still undiscovered, to which effects are ascribed that are still more incomprehensible and incredible than the appearance of spirits. In order therefore to avoid admitting the latter, it is affirmed that Professor Becker died from fear, or from the impression which the imagined apparition made upon him.

I am firmly persuaded that no one has ever yet come to his death by an impression made upon his imagination; and that all those cases which are adduced in proof of it are only possible in two ways, and may be explained by the instance last mentioned:—

1. If the apparition seen by Professor Becker was no reality, but the mere effect of his imagination, that apparition was the effect of some secret bodily cause of his approaching end, but by no means the cause itself.

2. But if the apparition really was a being from the other world, that wished to announce his death to him, and to give him to understand that he should prepare for it, the sufficient cause of death, therefore, again already existed before he saw the apparition, because that was the object of the latter's appearing.

There are certainly instances of people's dying in consequence of sudden violent emotions of the mind, which over-

powered all the faculties; but it is going too far to explain all such appearances from this circumstance.

But who, or what was the figure that represented Madam Von M—— in the foregoing anecdote? for every one easily sees that this was no deception of the imagination, because the lady and her servant both saw it.

According to my theory, it was a being from the world of spirits, that, during its life on earth, had been much attached to the M—— family, or the lady herself, and had ascertained her approaching decease; the desire to inform her of this, in order that she might be prepared for it, induced it to appear in this manner.

It is certain that our deceased friends are near us, in whatever degree of bliss or misery they may be; for as there is, properly speaking, no such thing as space, because it exists only in our ideas, the departed soul is there where the object of its love is. But they are not, on this account, sensible of us, any more than we are of them; what they know of us, they learn from souls just departed, and also from the arrangements concerning us which are made in the spiritual world. Now, when a spirit observes that something extraordinary or dangerous is about to happen to some one in the body to whom it is much attached, it longs to make it known to him; the means for this purpose are as difficult there as it is here for us to enter into rapport with spirits, and perhaps, also, equally contrary to the Divine order. The spirit, therefore, makes choice of such means as are in its power, as in this instance, where it took the form of the beloved individual and placed itself in her seat. These self-apparitions are, therefore, a kind of presentiment, but without any developed faculty of presentiment, and without the co-operation of angelic beings.

The second anecdote, regarding the government-secretary, is imperfect; as we are not told whether he really found the documents upon the table, or whether it was a mere illusion, and whether he died soon after or not. If the tale be true, it was a friendly spirit, who sought to help him out of his dilemma.

One of the most remarkable warning apparitions is that

which had reference to the duke of Buckingham. It is also authentic, and no fictitious or embellished story, as I know from good authority. I will now insert it literally as it is found in the Museum of Wonders, vol. ii., § 2, p. 89.

The duke of Buckingham was prime minister to Charles I., king of England, whose favorite he was; and, being looked upon as the author of the arbitrary acts in which the king indulged, he was much hated by the people, and afterward lost his life in a violent manner, being stabbed with a knife by Lieutenant Felton in the thirty-sixth year of his age. Lord Clarendon, in his History of the Rebellion and Civil War in England, gives the following account of an apparition which preceded the death of the duke of Buckingham: —

"Among the officers of the wardrobe at Windsor, was a man who was universally esteemed for his integrity and prudence, and who was at that time about fifty years of age. This man had been brought up, in his youth, at a college in Paris, where George Villiers, the father of the duke of Buckingham, was also educated, with whom he formed an intimate friendship, but had never spoken with him since that period.

As this keeper of the robes was lying in his bed at Windsor, in perfect health, seven months before the murder of the duke, there appeared to him at midnight a man of venerable aspect, who drew aside the curtains of his bed, and asked him, while looking at him steadfastly, if he did not know him. At first he made no reply, being half dead through fear. But, on being asked the second time whether he did not remember ever to have seen him, the recollection of George Villiers, from the similarity of features and dress, occurred to him: he therefore said he took him for George Villiers. The apparition replied that he was in the right, and begged of him to do him the favor to go to his son, the duke of Buckingham, in his name, and tell him 'that he must exert himself to make himself popular, or at least to soothe the embittered minds of the people, otherwise he would not be suffered to live long.' After these words, the apparition vanished, and the good man, whether he was fully awake or not awake, slept quietly till morning.

"On awaking, he regarded the apparition as a dream, and paid no particular attention to it. A night or two afterward, the same person appeared again, in the very same place and at the same hour, with rather a more serious aspect than the first time, and asked him if he had executed the commission he had given him. As the apparition knew very well that he had not done so, it reproached him very severely, and added that it had expected greater compliance from him, and that if he would not fulfil its request, he should have no rest, but that it would follow him everywhere.

"The terrified keeper of the robes promised obedience; but in the morning he was still irresolute and knew not what to do. He could not bring himself to regard this second apparition, which was so clear and obvious, as a dream; and yet, on the other hand, the high rank of the duke, the difficulty of obtaining admission to his presence, and, above all, the consideration how he should make the duke believe the thing, seemed to him to defeat the execution of his errand and render it impossible.

"He was for some days undetermined what he should do: at length he took the resolution to be as inactive in the matter as before. But a third and more dreadful vision than the two former now succeeded; the apparition reproached him in a bitter tone with not fulfilling his promise. The keeper of the robes confessed that he had delayed the accomplishment of that which had been imposed upon him, on account of the difficulty of approaching the duke, as he knew no one through whom he could hope to gain admission to him; and even if he found means to obtain an audience, yet the duke would not believe that he had received such a commission, he would look upon him as insane, or suppose that he sought to deceive him, either from personal malice, or from being prompted to it by designing people. In this manner his ruin would be inevitable. But the apparition continued firm to its purpose, and said that he should have no rest until he had complied with its desire. It also added, that admittance to his son was easy, and that those who wished to speak with him need not wait long. In order, however, that he might gain credence, it would state to him

two or three circumstances, but of which he must mention nothing to any one, except to the duke himself, who, upon hearing it, would give credit to the rest of his story also.

"The man now believed himself under the necessity of obeying this third demand of the apparition, and therefore set off the next morning for London; and as he was intimately acquainted with Sir Ralph Freeman, the master of requests, who had married a near relative of the duke's, he waited upon him, and besought him to assist him with his influence to obtain an audience, having matters of importance to communicate to the duke which demanded great privacy, and some time and patience.

"Sir Ralph knew the prudence and modesty of the man, and concluded, from what he had heard only in general expressions, that something extraordinary was the cause of his journey. He therefore promised compliance, and that he would speak with the duke on the subject. He seized the first opportunity to mention to the duke the good character of the man, and his wish for an audience, and communicated to him everything he knew of the matter. The duke gave him, for answer, that he was going early the following day, with the king, to the chase, and that his horses would wait for him at 'Lambeth Bridge,' where he intended to land, at five in the morning: and if the man would attend him there, he might converse with him as long as was necessary.

"Sir Ralph did not fail to conduct the keeper of the robes, at the hour appointed, to the place, and introduce him to the duke on his landing from the vessel. The duke received him very courteously, took him aside, and spoke with him nearly a full hour. There was no one at the place but Sir Ralph and the duke's servants; but all of them stood at such a distance, that it was impossible for them to hear anything of the conversation, although they saw that the duke spoke frequently with much emotion. Sir Ralph Freeman, who had his eyes constantly fixed upon the duke, observed this still better than the rest; and the keeper of the robes told him, on their return to London, that when the duke heard the particular incidents which

he revealed to him, in order to make the rest of his communication credible, he changed color, and affirmed that no one but the devil could have disclosed this to him, because none but he (the duke) and another person knew of it, of whom he was convinced that she had told it to no one.

"The duke continued the chase. It was, however, observed that he frequently left the company, and appeared sunk in deep thought, and took no part in the pleasure. He left the chase the same forenoon, alighted at Whitehall, and repaired to his mother's apartments, with whom he was closeted for two or three hours. Their loud conversation was heard in the adjoining apartments; and when he came out, much disturbance, mingled with anger, was visible in his countenance, which had never before been observed after conversing with his mother, for whom he always testified the greatest respect. The countess was found in tears after the departure of her son, and plunged into the deepest grief. So much is known and ascertained, that she did not seem surprised when she received the news of the assassination of the duke, which followed some months afterward. It would therefore appear that she had previously foreseen it, and that her son had informed her of what the keeper of the robes had discovered to him; nor did she manifest that grief in the sequel which she must necessarily have felt at the loss of such a beloved son."

It is privily related that the particular circumstances of which the keeper of the robes reminded the duke had reference to a forbidden intercourse which he had with one of his very near relatives; and as he had every reason to suppose that the lady herself would not speak of it, he thought that, besides herself, only the devil could know and say anything of it.

In the "British Plutarch," additional presages are adduced, which are said to have reference to the death of the duke of Buckingham; but these may all have originated in the above apparition.

This remarkable narrative furnishes materials for several important remarks:—

Why did not George Villiers appear to his son himself?

Probably because the latter had no natural disposition to the development of his faculty of presentiment; the duke would perhaps also have regarded the whole affair as a deception of the imagination, and have made light of it; but this he could not do when his father appeared to his former friend, and revealed a secret to him which the latter could not possibly have known without the intervention of a real apparition; and supposing the father had himself told the secret to his son, yet this would not have prevented the son from continuing to regard it as a play of the imagination, seeing that he knew the secret, and that it was present to his mind.

This narrative is another proof to us that our departed friends learn our circumstances and affairs, take an interest in them, and strive to co-operate for our welfare. A beatified spirit, that has already attained to the vision of God its Redeemer, does not make choice of this retrograde mode of acting, but supplicates the favor of its compassionate Savior—that, by his all-mediating providence, he would overrule the matter for good; but if a melancholy event can not be prevented, because it must operate for the general good, it adores the will of its heavenly Father, and is tranquillized: but a soul that, after death, still lives in and concerns itself with terrestrial things, and would gladly always have a hand in matters, selects such illegal means, makes itself visible when it finds opportunity, and occasions great perplexity to those to whom it appears.

It is to be lamented that such extremely interesting events as the appearing of spirits should be treated with so much contempt, and rejected as a subject of disgrace; and that he, who asserts that he has seen anything of the kind, should be laughed at, ridiculed, and pitied, as a man of weak intellect. Everything ought to be candidly and minutely investigated; and, though in a hundred stories of this kind, ninety-nine be found deceptions, yet, if the hundredth be true, the spirit that appears is our brother, at whose fate we ought not to remain indifferent.

But then it is also necessary, in such a case, that we should know what is our duty; and to point out this is one of the principal objects of this work.

Had I been in the place of the keeper of the robes, and was at length certain of the real presence of the deceased father of the duke, I would have earnestly turned myself to God, have humbly sought his protection, and then, in a firm and manly manner, have addressed the spirit as follows:—

"Dear friend, I grieve to see that thou hast not yet attained unto rest, and art still not in the right way to arrive thither. Remember what thy Redeemer and mine has said: 'They have Moses and the prophets; if they will not hear them, neither will they believe though one rose from the dead.' The Lord has innumerable ways and means of influencing the heart of thy son; apply to him, beseech him to deliver thy son, and do not seek assistance from weak mortals like myself. If it can be done, consistently with his counsels, he will certainly have mercy on him; but if his death be determined for the general good, my mission would also be in vain: and in order to become the instrument of his deliverance, I must first receive the commission from a higher hand. Jesus Christ have mercy on thee! The Lord bless thee, and give thee peace!" In these sentiments I would have continued unshaken, and would have always acted upon the same principles in the event of future apparitions.

But, in speaking thus, I will not say that the keeper of the robes did wrong: he finally followed his conviction; but if he had acted according to the above principles, he perhaps would have elevated the spirit sensibly higher, as was the case in the preceding narrative of the hidden treasure. Experience and the word of God are my guaranty that I have judged right in this matter. What did the message and warning conveyed by the keeper of the robes avail the poor spirit or the duke? Nothing whatever! The duke, whether in jest or in earnest, ascribed the apparition to the devil, and there it rested. As long as the mind is not brought to a deep and thorough acquaintance with and to a heart-rending conviction of its unspeakably great moral depravity, and thus incited by true penitence and sincere conversion to hasten to Christ, and with a real and operative faith, to seek for peace and the forgiveness of sins in his vicari-

ous death, all apparitions and their warnings avail nothing. They may arouse the individual, and awaken transient reflection, but otherwise they are of no more use than any other verbal or written admonition, for which purpose we have no need of instruments from the other world.

The following narrative of an apparition was sent me by a very pious preacher. I am well acquainted with this truly apostolic man, and am sure that he never writes a word of the truth of which he is not thoroughly convinced. Here follows a faithful copy of the statement confided to me:—

"Copy of a statement given me at my repeated request, which I shall destroy after making this duplicate for Mr. Jung, aulic counsellor, in order that after my death it may not be made a bad use of."*

"After my marriage, in 1799," writes the wife of the preacher at N——, "I had two visions, which were inexplicable to me: one that was pleasant, and another that was unpleasant. The first was as follows: On the 20th of December, of the same year, there appeared to me, while I was sitting at my work-table, engaged in female employments, a little human figure, like a friendly child, clothed in a white robe. I attempted to seize it, but it vanished. Some time after, the same figure again appeared to me, and I ventured to ask it who it was. The answer was, 'I died while a child.'

"*Quest.* What is thy name?

"*Ans.* Call me Immanuel.

"From that time, this being appeared to me frequently, almost daily—in the morning at seven, at noon, and in the evening at six o'clock. Sometimes it approached near me; at other times it hovered in the air in the room, walked up and down, and made corporeal movements.

"It once appeared to me on a journey, several miles distant from my residence, and the coach being once in danger of being overturned, it held it up by force. Another time, on visiting a lady of rank, this being also presented itself. It comes like-

* I hope to avoid this abuse, by leaving out the names, and whatever else might make the matter cognizable.

wise when other persons are with me, and speaks to me generally in its own language, which, to my own astonishment, I soon learned to understand and speak. It sometimes informs me of what is about to happen: for instance, it tells me that such a friend of mine will soon die; that my mother is ill; that I shall receive a visit to-day from ——; that my quality friends are unwell, and the like. It also makes itself visible in the night, and in the dark, so that I am awakened by it, or hindered from sleeping. I urgently requested the little Immanuel to let my husband see him, but he refused, and said, 'It would not be well to do so,' and that 'he (my husband) would soon leave this world if he did.' I asked what was the reason that I alone was able and permitted to see him. The reply was, 'There are few persons who are destined to see such things.'

"More than once I saw our churchyard full of human figures, who were celebrating a festival, such as that of the birth of our Savior, Good Friday, &c.; and in autumn, one particular hour, when Immanuel told me to fall upon my knees, and lay myself upon my face. The language of Immanuel, as also that of the choral figures, was so soft, that I am unable to describe it. On one of these solemn occasions, with the little Immanuel's permission, I called my husband; but he saw nothing more than a green place, and the churchyard illuminated."

"So far my wife's account, to which I add—

"1. The visits of this being, that calls himself Immanuel, continue from one year to another. He appears almost daily, all on a sudden, and after staying a short time, vanishes again. Once he came at noon, while I was present. My wife gave me a hint of his being there, but I saw nothing. I observed, however, that the table shook at which we were dining, which I could not ascribe to any visible power. On asking whence the motion proceeded, my wife answered, 'From ——; he is under ——' (in a half-whisper).

"2. Two of our children also saw and remarked this figure. The son, a boy about six years of age, saw it soaring up the wall on the ceiling, and walking about; and an infant in its mother's arms, laughed at and tried to seize the childlike form.

"3. I wrote down some expressions in the Roman character, of the language in which Immanuel and my wife converse together, which she dictated to me; but have mislaid the note. I know not to what extent it is carried, or how far both parties are able to express themselves in this language."

The minister's wife now further states: "It was on the 15th of June, in the year 1800, on Saturday forenoon, that I had the second apparition while washing myself; some one knocked at my room-door, which immediately opened, and a black figure, in the form of a man, clothed as a clergyman, his hat under his arm, and wearing his own hair, a ruff about his neck, with many plaits, according to the ancient mode, went up to my sleeping child and looked at it. I ran terrified out of the room, and the figure retired through another door, which it closed with such violence, that the latch was thrown to a considerable distance.

"Five years afterward, say in 1805, likewise on a Saturday in June, at three o'clock in the afternoon, I observed that some one played with the room-door, continually opening and shutting it. Thinking it was my husband, as I noticed something of a black coat, I called out, 'Do come in!' when behold, the black clergyman entered! I ran terrified away, and he threw a chair after me that wounded me in the heel. I called my husband, and went into the room with him; we found the chair still lying, but no one there."

"My wife related some other anecdotes to me, which I pass over for brevity's sake, and am, &c.

"——— ——— ———,

"Pastor of ———, Aug. 21st, 1807."

This narrative contains several things that afford remarkable insight into the spiritual world. That it was no empty vision which the minister's wife saw, but in reality a being from the invisible world, is certain, because even the children observed the little angel. With respect to these, and particularly to the infant in arms, there can be no deception. The springing away of the latch, the wounding of the lady's heel, and the chair thrown upon the floor, are also proofs of the real presence of the unhappy spirit of some former clergyman. On the occasion

of the extremely remarkable solemnity in the churchyard, the minister saw nothing *except the churchyard illuminated.* I regret that I do not know whether the churchyard had been illuminated by the inhabitants, or if the light really proceeded from spirits; on this point much depends; for the minister saw the light also; this was likewise no empty vision, but a real solemnity. Departed souls, therefore, celebrate the festivals of their Redeemer and Savior in hades! In time they shall see him as he is, and celebrate his feasts in his presence.

On this occasion, I must insert a remark, which I request may be taken seriously to heart. Many of my readers dread an abode in hades. Dread it not, my friends! only seek to have no occasion to stay there. He that has entirely dedicated himself to the Lord, committed himself wholly to him, and found forgiveness of sins in his atoning death, who leaves behind him no unexpiated crimes, and possesses no longer any predominant earthly passion, no attachment to any sensible object, soars immediately, on awaking from death, through hades, to the realms of light, and to the presence of Jehovah.

Nor has hades, abstractedly considered, anything in it of a painful nature; but at the same time, it has not the smallest thing that can afford delight and enjoyment to the departed spirit, except what the latter brings with it. If the individual have left the world while undergoing the process of sanctification, and still retains something or other, for which there is no admission into the celestial regions, he must remain in hades till all this be laid aside; but he suffers no pain except what he causes himself.

The real torment felt in hades, is the longing after the things of this world, from which the soul has parted for ever. Think of a man who has lived entirely in sensual lusts and pleasures, and has been unacquainted with the superior felicity of those spiritual enjoyments, which religion affords: he may have been otherwise a good honest citizen, and not a vicious character, but dies without a serious and thorough conversion, and without having turned with his soul to God. What must he feel in that obscure and entirely empty region, which is so utterly

destitute of every object which could act upon a single sense? His whole earthly course, with all its gratifications, now presents itself in a lively manner to his mind, he remembers everything he has left behind, much more distinctly than before; he now longs to return whither it is for ever impossible to him. He therefore seeks a miserable gratification in his imagination, by representing to himself anew, everything that was lovely and pleasing to him, and likewise seeks to realize them; but as the materials for this are wanting, the wretched phantoms which his imagination forms are merely visionary, and his poverty-stricken spirit finds nowhere nourishment. Thus he carries the seeds of hell about with him, and everything now depends upon what course he adopts. There is no want of good spirits, who kindly and charitably instruct him what he has to do, in order to become a partaker of celestial blessings; that is, he must purify his imagination from every image, and as they depart, gradually lose also the love to earthly things. But this is attended with much more difficulty there than in this world: here a man lives in the full enjoyment of sensible nature; the mortification of the things of sense take place by degrees, and while he forsakes the one, he continues to enjoy the other, till this also falls away, and he becomes at length indifferent to all things. To this, one thing more must be added, which is, that as the man dies to the world, his inward spiritual enjoyment increases, and this is also strengthened and augmented by the consideration of the glorious perfections of God, which are manifested in the visible world. In short, this present life is entirely adapted to lead back the fallen sinner, in the easiest and most convenient manner, to his origin and to bliss. But in hades (where all food for the soul is wanting), to be obliged to part with the very last poor enjoyment, before the relish for a better can be obtained, is dreadful! and yet this is the only way of arriving at a state of blissful rest. He that does not follow this path, but seeks to compose his spirit by associating with other spirits like himself, strengthens the phantoms of his imagination more and more, and with them, the torment occasioned by his longing after this world, which at length awakens in him fury, rage, and

madness, and makes him ripe for hell. Praying for departed souls is not to be rejected. But I return to my explication of the previous narrative.

This apparition distinguishes itself from those preceding it, in this respect, that neither of the beings from the other world had any request to make of the minister's wife; it therefore appears to have had in reality no specific object, and to have originated solely in the lady's developed faculty of presentiment, by which she first entered into rapport with the little Immanuel, who seems to be her guardian-angel. She has therefore a natural disposition to intercourse with spirits; but this is always a deviation from the laws of nature. She ought not, therefore, to attach any value to it; for if she take a pleasure in it, the faculty of presentiment will develop itself still more, she will then come into connection with other spirits, and may then be dreadfully misled. But though this may not be the case, her health will suffer from it, and she will sooner pass into the company of spirits than would have otherwise been her fate. She ought not, however, to grieve her little guardian angel, but be kind toward him; nor ought she to avoid his company, but by no means to seek it; endeavoring, at the same time, most earnestly and fervently, and with constant prayer, to retain the Lord always in her recollection, that she may not err in this dangerous path, nor shorten her days. I mention these things for the worthy lady's instruction, in the Lord's name, and recommend her to the protection of our most merciful Redeemer.

With respect to the deplorable black spirit, he is probably one of the present preacher's predecessors, who still seeks something there, and is vexed that the preacher's wife is able to see him; or, what is more probable, he seizes the opportunity to evince his displeasure that no longer he, but another, fills the situation.

Oh, how much is this poor unhappy being to be pitied! If it be possible, O Lord, have mercy on him!* But here I must insert a very important warning. Beware of identifying this

* This black spirit is now removed by the prayers of the minister: he no longer appears.

apparition with any one of the former clergymen! Judge not, my beloved, but judge yourselves.

What the little angel said to the lady respecting her husband is also remarkable, that "if he appeared to him, it might cost him his life," and that "there are few persons who are destined to see things of this nature." This proves my assertion that the development of the faculty of presentiment is dangerous, and has an injurious effect on the physical constitution.

An idea still occurs to me, with respect to the festive figures in the churchyard, whether departed souls do not occasionally clothe themselves with their resurrection-germs, and are thus able to approach nearer to the material world: for there are also wandering spirits, which are seen of many, even without a development of the faculty of presentiment; these have most probably a more material covering. But as the resurrection-germ is concealed from the eye of sense, and as those only see it who have a physical ability for it, spirits must therefore be able, by means of this resurrection-germ, to attract atmospheric particles, and form to themselves an appropriate figure from them.

It is a fixed principle with me not to include any anecdotes in this work, of the certainty of which I have no proofs; otherwise I could adduce instances in which courageous persons have approached black and dangerous spirits, and even gone through them; but they afterward felt the bad effects of it, by swellings arising in the skin, and severe illness ensuing. A certain watchman, of the name of Osmann, who is said to have formerly lived in Erfurt, is reported to have died in consequence of a circumstance of this kind; and it is affirmed that the matter underwent a judicial investigation at the time. Let us beware of presumption on the one hand, and of timidity on the other. The true Christian avoids unnecessary dangers; in other respects he is afraid of nothing: he continues in the path of his vocation, and when anything of this nature occurs to him, he examines it with circumspection, and if he finds it to be really a spirit, he points it, in the name of Jesus, and with affectionate earnestness, to the place whither it belongs. As to the raising

of spirits, it is impious and unlawful presumption; and the conjuring and banishing of them, unkind and unchristian.*

Before I proceed further, I must lay before my readers, and explain according to my theory, the well-known story of the apparition in Brunswick, because it has reference to a spirit that had still something to regulate in this world which hindered its progress. There is no doubt of the truth of the narrative: I know it from many authentic sources, and insert it here literally, as related in the fifth article of the second volume of the "Museum of Wonders:"—

"In the year 1746, there died in Brunswick, shortly after St. John's day, a M. Doerien, one of the proctors of the Caroline college—a man who had always filled his office with all fidelity and watchfulness, and who was distinguished by a soft and even temper, and a sincerity both prudent and natural. Immediately before his death, he requested that M. Hoefer, another of the proctors, and an intimate friend of his, might be sent for, having something necessary to mention to him. The latter, although he was already in bed, would not leave his friend's request unfulfilled, and therefore went to him; but he came too late, the patient being already in the agonies of death.

"After some time, a report was spread, that first one, and then another, had seen the apparition of the deceased in the college; but as this intelligence proceeded merely from the young people, little attention was paid to it: on the contrary, it was declared to be all the result of imagination under the influence of fear. At length, an event occurred in the month of October, 1746, which induced many to attach importance to the tale, instead of rejecting it as totally untrue, as had previously been the case. The deceased Doerien appeared to M. Hoefer at the hour when, according to custom, he went his rounds in the college, between eleven and twelve at night, in order to see if his subordinates were in bed, and everything in proper order. On coming to the apartment of M. Lampadius, he saw the deceased sitting close to it, in his common night-gown, and white night-cap, which he held down with his right

* See Note 11.

hand, so that only half of his face — say the lower part, from the chin to the eyes — could be seen, but this, however, most distinctly. This unexpected sight terrified M. Hoefer in some degree, but, in the consciousness of being in the path of duty, he soon recollected himself, and went into the room. After he had found all right, he shut the door after him, and observed the phantom he had before seen still fixed in its former position. He took courage to go up to it, and held the light directly to its face; but then such a horror came over him, that he could scarcely withdraw his hand again, which from that moment was so swollen, that some months elapsed before it was healed.

"The following day he related this singular occurrence to M. Oeder, professor of mathematics, who, as a philosopher, would not believe the tale, but declared it to be either a trick or a delusion of the imagination. But in order to ascertain the matter more correctly, he offered to accompany M. Hoefer the same night — calculating with confidence upon convincing him that he had either seen nothing, or that he had suffered himself to be deceived by a spectre of flesh and blood. Both went, therefore, between eleven and twelve o'clock, to the place above mentioned; but as soon as they came near the room, Professor Oeder exclaimed with a great asseveration, 'There is Doerien in reality!' M. Hoefer went silently into the room, and on his return the apparition was still sitting in its customary position as it had done the night before. They looked at it minutely for some time: everything was distinctly visible; they could even clearly distinguish its swarthy beard, yet neither of them had the courage to speak to it, or to touch it, but both went away fully convinced that they had seen the late proctor Doerien, who had died some time before. The news of this event extended itself more and more, and many persons went to the place pointed out to convince themselves of the truth of the matter by ocular demonstration — but their attempts were fruitless.

"Professor Oeder himself wished to see the phantom once more, for which purpose he frequently went to the place, and sought it in every corner, with a firm determination of addres-

sing it; but the trouble he took was not recompensed by any result corresponding with his wishes—on which account he once expressed himself as follows: 'I have gone after the spirit long enough to please him; if he now wants anything, let him come to me.' But what followed? About fourteen days after, when he was thinking of anything else than ghosts, he was suddenly and rudely awakened, between three and four o'clock in the morning, by some external motion. On opening his eyes, he saw an apparition, opposite to the bed, standing by the clothes-press, which was only two paces from it, that presented itself in the same attire as the spirit. He raised himself up, and could then clearly discern the whole face. He fixed his eyes steadfastly upon the phantom, until, after a period of eight minutes, it became invisible.

"The next morning, he was again awakened about the same time, and saw the same apparition, only with this difference, that the door of the press made a creaking noise, just as if some one leaned upon it. This time the spirit remained longer, so that Professor Oeder spoke to it as follows: 'Get thee hence, thou evil spirit!—what hast thou to do here?' At these words, the phantom made all kinds of dreadful motions—waved its head, its hands, and its feet, in such a manner, that the terrified professor began to pray, 'Who trusts in God,' &c., and 'God the Father dwell with us,' &c., on which the spirit vanished.

"After this, Oeder enjoyed eight days of rest and peace, during which the spirit did not trouble him; but when these were expired, the apparition again showed itself, at three o'clock in the morning, but with this difference, that it came from the press directly toward him, and inclined its head over him, so that, no longer able to contain himself, he sprang up in his bed, and attacked the spirit with violence. The latter retreated to the press, but, scarcely had he laid himself down, than the spirit seemed desirous of hazarding another attack, and again approached the professor. The latter now observed that the ghost had a short tobacco-pipe in its mouth, which, perhaps, through fear, he had not previously remarked. This circumstance, and the spirit's very mild mien, which seemed

more friendly than angry, diminished his terror, and encouraged him to address the spirit as follows: 'Are you still owing anything?' He knew beforehand that the deceased had left some debts, to the amount of a few dollars, which occasioned the inquiry. At this question, the spirit retreated some paces backward, and lifted itself straight up, just as if desirous of listening to some one with attention. He repeated the question once more, on which the spirit passed its right hand backward and forward over its mouth. The black beard, which Professor Oeder could distinctly perceive, caused him to inquire whether he had still to pay his barber; on which the spirit slowly shook its head several times. The white tobacco-pipe gave rise to a new inquiry: 'Are you perhaps owing something for tobacco?' Here it retreated, and suddenly disappeared. Professor Oeder mentioned this new occurrence, the same day, to Counsellor Erath, who was one of the four trustees of the college, and in whose house the sister of the deceased resided; and he immediately took measures for the payment of the debt.

"This interview with the spirit having turned out so successfully, Professor Seidler was induced to remain with Oeder the following night, as it was conjectured the spirit would appear again, which was also the case. At five in the morning, Oeder suddenly awoke, and found his uninvited guest, not as formerly, at the press, but near it, close to the white wall. It did not, however, continue there long, but went up and down the room, as if desirous of ascertaining what other person was in the bed. At length it approached the bed; on which Professor Oeder jogged his friend Seidler, and said to him, '*Voyez!*' (look!) The latter immediately collected himself, but saw nothing further than something white; and the moment after, Oeder said, 'Now it vanishes.' They conversed a considerable time upon the circumstance, and Oeder was dissatisfied that the spirit did not remain longer. He asked Seidler if he should cite it; but to this the latter would not consent; and as Professor Oeder said nothing further, Seidler believed he wished to fall asleep again: this Seidler was also willing to do;

when, all at once, Oeder sprang up in the bed, laid about him on all sides, and with a dreadful voice exclaimed, 'Thou must leave this place—thou hast troubled me long enough! Hast thou anything to say to me? be brief, or give me to understand what it is, by some obvious sign, and do not come here again.'

"Seidler heard all this, but could see nothing. Now, when Oeder had in some measure composed himself, Seidler asked the cause of his vehemence, and received for answer, that the spirit came a second time while they were talking together, placed itself, first of all, before the bed, afterward came close to it and laid with its whole body upon it. From this time, Professor Oeder kept some one with him all night, and burned a watch-light also, which he had never done before. The effect of this was, that although he saw nothing, yet he was almost always awakened, after three or five o'clock, by an uncommon sensation, or rather tickling, which sensation he asserted he had never felt before. He described it as being like the feeling produced when a person is stroked from head to foot with a bunch of feathers. He also frequently heard a noise at the clothes-press, or a knocking at the room-door. But, by degrees, both were discontinued, so that he believed himself rid of his guest for the future: he therefore slept again alone, and burned a light no longer.

"Two nights passed quietly over in this manner; but the third night the spectre was again there at the accustomed hour, although visibly darker. It had a new sign in its hand, with which it made strange motions: it was like a picture, and had a hole in the centre, into which the spirit frequently put its hand. Oeder had the boldness to say to it, that it 'must explain itself more clearly, otherwise he could not guess what it would have; or, if it were unable to do this, it might come nearer.' The spirit shook its head at both these requests, and vanished.

"The same scenes occurred several times, even in the presence of another proctor of the college. After long ruminating and inquiring what the deceased might mean by these signs, so much was at length elicited, that a short time before his illness

he had taken some paintings in a magic-lantern from a picture-dealer, on trial, which had not been returned. The paintings were given to the rightful owner, and from that time Oeder continued undisturbed. The professor communicated this occurrence with the spirit to the court, and to several learned men, such as the then Abbé Jerusalem, Professor Gebauer, in Gottingen, and Professor Segner; and offered to verify his testimony upon oath."

Thus far the narrative, as related in the "Museum of Wonders." Now, can it be imagined that this apparition is also supposed to have been a mere deception of the imagination? And yet, such is the case, contrary to conscience, better knowledge, and every inward conviction. It is asserted that all who saw the apparition, merely imagined they saw it, and that the prudent M. Hoefer's arm swelled in consequence of this imagination, while guarding himself against deception; that it was a mere delusion of the imagination that caused Oeder to guess at the debt due for tobacco, and to take measures for the payment, and also, for the same reason, to send back the borrowed paintings on glass to the person to whom they belonged!!! No, it is impossible that a reasonable man can be serious in maintaining such irrational opinions. But why do people assert such nonsense? The answer is, in order to overthrow that dreadful monster superstition—just as if that were superstition when a person sees and hears, and is conscious in every sense of some remarkable natural phenomenon, rationally examines it, and then draws inferences from it! Tell me, my cotemporaries, if this is superstition? If it is, then all our great physicians, chemists, astronomers, and naturalists, are very despicable, superstitious people, for they do nothing else than act thus. But I know very well where the shoe pinches: the just and logical consequences which must naturally be deduced from such an apparition constitute the superstition which is dreaded; they undeniably prove the duration of our being after death, together with the remembrance of the history of our earthly life; and if to this be added equally true and authentic apparitions, demonstrative proofs are soon

and easily produced from them of the immortality of the soul, of the certainty of rewards and punishments after this life, of more elevated powers of being, of the truth of redemption by Christ: in a word, of the real, ancient, evangelical Bible religion, by which the pseudo-modern Christian, mechanical, and philosophical structure, which has been reared by a rationalism worn out by luxury and effeminacy, from the wretched stock of ideas abstracted from the visible world, is totally thrown down and demolished. This is the superstition which is dreaded. Hence, an anti-christian spirit has ever been afraid of apparitions: in the beginning it made use of them as a bugbear, or abused them by the most shameful superstitions; and now, having branded them with disgrace, it denies them entirely. But nothing of all this shall daunt us from searching into and examining these very solemn, serious, and wholly incontestable evidences for the truth of the Bible and the religion which it teaches.

Doerien, it appears, was a blameless, upright, and honest man; and yet he was not immediately happy after death. We will not, on any account, judge uncharitably of him—he may have soon afterward entered into the state of bliss—but rather examine what led him to show himself in this melancholy manner. It is obvious that it arose from small debts and the retention of some glass paintings; but how frequently do such matters remain unregulated, without the departed debtor reappearing on that account and urging the settlement of them? There must, therefore, have been something in Doerien's case in addition to this, and I believe I have found it in the two unsettled affairs having filled his whole soul in the agonies of death; on which account, probably, he sent to his friend Hoefer, that he might request him to arrange these matters; but, in the interval, expired with this desire. The impression of it was therefore so strong, that it kept the poor spirit back, in this painful situation, at the very entrance, as it were, into the spiritual world.

Hence we see how important it is for the individual to set his house in order before he dies; we ought, therefore, to en-

deavor to arrange everything, even temporal matters, before we leave the world; and if we have been unable to do so, or have neglected it, it ought no longer to be regarded of such importance as to take possession of our minds at the most important crisis of our existence. What we can not then alter, we should commit, with fervent and humble supplications proceeding from a submissive heart, to the all-overruling providence of God to regulate, and so preserve our moral character for us; and then lay hold, with firm confidence, on redemption through faith in Christ, so that the idea of this may fill our whole soul and our whole being; but let us beware of tranquillizing and comforting ourselves with whatever good we may possibly have done in the course of our lives: if our salvation is to be founded upon this, we shall then be brought into judgment, and our sins placed opposite to these good actions, and then the case is dreadful, even as it concerns the best of men. Instead of acting thus, we should strip ourselves of everything, and cast ourselves, with the feeling and sentiments of the prodigal son, into the arms of the crucified Savior of all men; long after him with all the powers of our souls; and beseech him, solely through free grace, to receive us into his kingdom, even as the thief on the cross did: this desire will then enable us rapidly to soar aloft from our mortal remains, and then all idea of our reappearing is at an end.

My dear readers will now also understand that parable of our Lord which is found in Matthew, xx. 11–13, where the king came in to view his guests, and found one that had not on the wedding-garment. This was one of those who thought he had a right to appear in his own righteousness, in his wretched and filthy garment, at the table where the righteousness of Christ is the wedding garment, the only valid uniform.

The departed spirit of which we are now speaking appeared in such a manner as to be seen without the developed organ of presentiment; hence, there were several who saw him: he was either still too much of a novice in the world of spirits, so that he was ignorant how a spirit can come into rapport with a person still living, or else he found no one that was capable of

it. It appears, however, that he made attempts at this development, for he acted upon Hoefer, whose physical nature could not endure this influence, for his arm swelled, and he no more ventured to come near the spirit. Oeder, it is true, could bear this influence better, and he came in some measure into connection with him, but not so that the spirit could converse with him.

I beg that it may be here observed, that a spirit thus appearing can not hear every one speak, for it is destitute of the requisite organs: but where it meets with any one whose faculty of presentiment may be easily developed, it acts upon him by breathing its thoughts into the man's mind, which then communicate themselves to the inward auricular organs; so that the hearer believes he has heard the voice externally. Hence it is that a person may converse with a spirit in the presence of others, without their hearing the spirit's voice.* All this will be sooner or later comprehensible to us, because it will then be natural to us. Nor does the spirit hear with its ears what those who are present say; but it reads it in the soul of him with whom it is in rapport, just as the magnetized somnambulist reads in the soul of his magnetizer. I beg this may be duly observed, and then much that is incomprehensible will be explicable.

In Oeder's case it did not come to this, because either his physical nature was difficult to be brought into rapport, or that the spirit did not yet rightly understand it.

The creative faculty of departed spirits is again highly re-

* Swedenborg's account of the process of spiritual speech and hearing is strikingly analogous to this: "The speech of spirits with me was heard and perceived as distinctly as the speech of men; nay, when I have discoursed with them while in company with men, it was observed, that as I heard the men sonorously, so I heard also the spirits; insomuch that the spirits sometimes wondered that their discourse with me was not heard by others; for, as to hearing, there was no difference at all. But, as the influx into the internal organs of hearing is different from the influx of speech with men, it could be heard by none but myself, to whom these organs, by the divine mercy of the Lord, were open. Human speech flows in through the ear, by an external way, by the medium of the air; whereas the speech of spirits does not enter through the ear, nor by the medium of the air, but by an internal way, into the same organs of the head or brain: hence the hearing is similar."—*Arc. Celest'n.* 1634–1649.

markable in this instance. When Doerien could not make himself understood by words, he formed a tobacco-pipe in his mouth and a magic lantern in his hand. These, it is true, were mere shadowy forms, which, however, he rendered visible by his imagination and his will. My dear readers, what shall we not be able to do, sooner or later, when in the element of heaven! Oh, let us therefore give all diligence, that we may be well received there.

Oeder's conduct toward the spirit was harsh: he reviled it as being an evil spirit, although he knew it was the soul of Doerien, and laid about him when it approached him. All this was certainly the consequence of his terror; but this, again, resulted from a deficiency in his principles. Had I been in his place, I would have said: "My dear friend, thou art under a mistake. Trouble thyself no longer about anything earthly; it is not worthy of thy attention; let me take care of that. All that thou hast still to arrange, we, thy friends, will examine into and then settle in such a manner that every one shall be satisfied with thee: and if there be anything on thy mind for which we can not make reparation, apply to thy Savior, who can regulate all things; fix upon him, and upon him alone, all thy desires; in him alone thou wilt find rest! The Lord bless thee, and give thee peace!"

In this manner I should have acted toward the spirit, and am persuaded that, if not at its first appearance, yet finally, it would have left me in a glorified state, instead of becoming darker. When a spirit approaches so near as to do an injury to the body, we must avoid it, direct our minds to God, and then say to it in a friendly manner, "In the name of Jesus, I forbid thee from touching me."

I will now lay before my readers another narrative of an apparition, which had also something to adjust that was unsettled in the flesh; and then treat of those departed souls which are doomed, in the unsearchable judgments of God, to continue on the borders of this world and the next, as a warning example to the living, until their eternal destiny be decided.

The principality of Saxe-Altenburg was divided, toward the

end of the seventeenth century, into three parts, one of which appertains to Gotha, another to Saalfield, and the third, namely, Eisenberg, had its own regent—whose family, however, became extinct with Duke Christian, in the year 1707, on which Eisenberg was again added to Gotha.

This Duke Christian had a very remarkable apparition, not long before his death, which has all the testimonies of historical authenticity in its favor, and was preserved in one of the Saxon archives at least, where it may probably still be found. It forms the tenth article in the "Monthly Discourses on the World of Spirits," page 319, published at Leipsic, by Samuel Benjamin Walther, in 1730. I will insert it here as I find it in the work above mentioned, in the style of those times:—

"About the year 1705, as Christian, duke of Saxe-Eisenberg (who died in April, 1707), was reposing upon his couch at noon, in his closet, and occupied with a variety of spiritual meditations, some one knocked at his closet-door. Now, although the duke could not comprehend how this could happen, as the guard and the other servants were in the ante-chamber, he however called out, "Come in!"—on which, a female figure, representing Anna, daughter of one of the electors of Saxony, entered in an ancient princely attire. When the duke, who had raised himself up, and was seized with a slight trepidation, asked her what was her pleasure, she answered, 'Be not afraid, I am no evil spirit—no harm shall befall thee;' on which the duke no longer felt any apprehension, and inquired further who she was. She gave him for answer: 'I am one of thy ancestors, and my husband was the same that thou art now. His name was John Casimir, duke of Saxe-Cobourg, but we have both been dead above a hundred years.'

"Now when the duke inquired further what she requested of him, she expressed herself in the following manner: 'I have a request to make of thee, in my own name, and in that of the duke my husband, because we were not reconciled before our end, in consequence of a quarrel between us—although we both died trusting in the merits of Jesus Christ—and that is, that thou effect this reconciliation between us, at this time, which

God has appointed for it. With respect to myself, I am already in a state of blessedness, but I do not yet enjoy the full vision of God, but have been hitherto in a state of silent and agreeable repose: but the duke, who would not be reconciled to me at my death, though he afterward repented of it, and left the world in real though weak faith in Jesus Christ, has continued hitherto between time and eternity, in cold and darkness, yet not without hope of salvation.'

"Now when the duke made many objections against this proposition, the spirit refuted them, as inappropriate and irrelevant, and said also that, as soon as she entered into the eternal world, she ascertained that one of their descendants was destined to assist them in bringing about a reconciliation, and she was the more rejoiced to find that he (the duke) was the instrument appointed by God for this purpose. Finally, the spirit granted the duke a week for reflection, after the lapse of which she would again appear at the same hour and await his decision — on which she vanished from his sight.

"The duke, being on terms of particular intimacy with a learned divine — the superintendent Hofkunzen, who resided at Torgau, fourteen German miles distant, with whom he was wont to correspond, by express, on spiritual, temporal, and even political matters — immediately despatched a messenger to him, communicating in writing all the particulars of the apparition he had seen, and desiring his advice and opinion whether he ought to comply with the spirit's request or not. The matter appeared to the divine a little suspicious at first, and he was inclined to regard it as a dream: but after duly considering the singular piety of the prince, his extensive knowledge and experience of spiritual things, his tender conscience, and at the same time the circumstance of the spirit's showing itself in broad daylight, when the sun was shining, he made no scruple of returning the following answer to the duke: that, in so far as the spirit should not desire of him any superstitious ceremony, or such as were contrary to the word of God, and if he (the duke) had sufficient courage for such a transaction, he would not advise him against fulfilling the spirit's wishes; yet that he ought to

continue in fervent prayer, and, in order to prevent all deception, cause the passage to his chamber and closet to be well watched by his guards and domestics.

"In the meantime, the duke gave orders for the ancient records to be searched, and found that all the spirit had said was according to truth, so that even the dress of the deceased princess and that of the apparition agreed very minutely. Now, when the appointed hour approached, the duke laid himself upon his couch, after having given strict orders to the guard before his chamber not to suffer a single individual to enter: and having begun the day with prayer, fasting, and singing, he read in the Bible while waiting for the spirit, which made its appearance exactly at the same hour as the week before, and at length, upon the duke's calling out, 'Come in!' entered the closet in its previous costume. It immediately asked the duke whether he had resolved on complying with its wishes; on which the latter replied that he would do so, in God's name, in so far as what she desired was not contrary to the word of God, nor accompanied by anything of a superstitious nature; she need therefore only tell him plainly how he was to act in the matter.

"Upon receiving this declaration, the spirit expressed itself to the following effect: 'During my lifetime, the duke, my husband, suspected me, though groundlessly, of being unfaithful to him, because I frequently conversed in private, with a certain cavalier, upon religious subjects. On this account, he cherished an irreconcilable hatred to me, which was so violent, that though I sufficiently proved my innocence, and even entreated a reconciliation on my death-bed, yet he would neither abandon his hatred and suspicion, nor resolve to come to me. Now, having done everything in my power in the matter, although I died in true faith in my Savior, and likewise entered into eternal rest and peace, yet I have not hitherto enjoyed the full vision of God. My husband, on the contrary, as mentioned above, repented, it is true, after my death, of his implacability toward me, and died at length also in true faith; yet he has continued between time and eternity, in distress, and cold,

and darkness. But now the time appointed of God is arrived for thee to reconcile us, in this world, with each other, and, by so doing, aid us in attaining perfect felicity.'

"'But what shall I do in the matter, and how shall I act in it?' asked the duke, and received this answer from the spirit:

"'To-morrow night hold thyself in readiness, and I and the duke will come to thee (for although I come by day, yet my husband can not do so); and each of us will state to thee the causes of our existing quarrel. Thou shalt then give judgment which of us is in the right, join our hands together, pronounce the Lord's blessing upon us, and afterward unite with us in praising God.' After the duke had promised to do so, the spirit disappeared.

"The day following, the duke continued his devotions until evening, when he expressly commanded his guard to let no one enter his chamber, as also to pay attention if they should hear any one speak. Hereupon he ordered two wax-tapers to be lighted and placed upon the table, and also the Bible and hymn-book to be brought, and thus expected the arrival of the spirits. They made their appearance at eleven o'clock: first came the princess, as before, as though alive, and again stated to the duke the causes of their quarrel; then came also the spirit of the prince, in his wonted princely dress, but looking very pale and deathlike, and gave the duke quite a different account of their disagreement. Upon this, the duke gave judgment, that the spirit of the prince was in the wrong, to which the latter also assented, and said, 'Thou hast judged right.' On this, the duke took the cold hand of the prince, laid it in the hand of the princess, which possessed natural warmth, and pronounced the blessing of the Lord upon them, to which they both said—'Amen!' The duke then began to sing the hymn, 'We praise thee, O God!' &c., during which it seemed to him as if both really sang with him. After finishing the hymn, the princess said to the duke, 'God will reward thee for this, and thou wilt soon be with us.' On which, they both vanished. The guards had overheard nothing of this conversation, except what the duke said, who, if I mistake not, died a year afterward, and,

for secret reasons, ordered his body to be buried in quicklime." Thus far the narrative.

This apparition furnishes me with an opportunity of making important remarks. That Duke Christian possessed a developed organ of presentiment, is clear from the circumstance that only he saw the spirits, and heard them speak. Perhaps it was on account of this natural disposition, and also for other reasons, which I will afterward mention, that he was chosen for this singular judicial procedure. The appearance of the princess in her earthly clothing, and the circumstance of her being still deprived of the bliss of the Divine presence, notwithstanding her state of rest and inward peace, is a proof that she was still in hades, that the quarrel with her husband detained her there, and that her imagination was not yet freed from every earthly bond. She had also done very wrong in having intimate intercourse with the cavalier above mentioned, however holy and edifying his conversation might be; for as soon as she was aware that the duke was displeased at it, she ought to have avoided her friend entirely. Mark, my dear readers!—this pious princess had to forego the enjoyment of real heavenly felicity during a whole century, although she died in true faith in Jesus Christ, and had offered reconciliation to the duke, because she had been knowingly the cause of his taking offence. The intimate intercourse between persons of different sexes, even though it be of a religious nature, is extremely dangerous, and requires uncommon circumspection.

When we reflect upon the fate of the duke John Casimir, we must be struck with amazement and awe. How dreadful, to continue for a hundred years together in cold and darkness, inwardly grieving at the supposed infidelity of the princess, without anything to refresh the senses in the wide and desert hades, and God knows in what society, or else in none, and consequently alone! He too had died in the faith of Christ, but unreconciled with his spouse. It was this faith that still held the anchor of his hope; it was the magnet which at length drew him upward. And yet he had repented of his implacability before his death! Mark well this most important point,

We must be reconciled with every one before we leave this world; and if it can be done to-day, we must not neglect it a moment. Remember the solemn words, "Forgive us our trespasses as we forgive them that trespass against us!"

A soul that cherishes the slightest animosity, and takes this feeling with it into eternity, can not be happy, although in other respects, the individual may have been as pious and faithful as possible. Bitterness is completely opposed to the nature and constitution of heaven. The blood of Christ, who, on the cross, in the midst of the most excruciating torments, exercised love instead of bitterness, cleanses also from this sin, when it flows in our veins.

But how can a departed spirit feel cold and warmth, and be conscious of light and darkness?

The spirit that was still attached to his money, and sought to induce father and son to remove it from the place where it was buried, as related in the first part of this section, appeared by day, but emitted fire from his finger-ends, and felt torment when angry or disturbed in his mind. It is probable that the ethereal hull of the spirit, as long as it continues in the lower regions, in the atmosphere in or above the earth, partakes of the changes and modifications of the materials of light. If the soul be still under the influence of violent passions, it can not bear the day, without feeling the most dreadful torment, because the particles of light are then in their greatest operation, and the passions would set the outer frame in a flame. Evil spirits, however, are not preserved by night and darkness from this ignition. The souls of the blessed and righteous, that live in love and meekness, inhabit the upper regions, in pure ether, where they are no longer affected by heat, or cold, or darkness. They live in their eternal element, and enjoy the fullness of bliss.

It was a benefit to the spirit of the prince that he was exiled into cold and darkness. In the element of light, his jealousy would have inflamed and tormented him: that evil passion would have increased, and he would gradually have become ripe for hell. It is astonishing how difficult it is after death, to be delivered from fixed ideas and rooted passions. It is here, my dear readers,

here in this world that we must mortify them! Only reflect upon the case of this poor prince who was obliged to wait a hundred years, and was still unable to conquer them; so that at last an extraordinary means was resorted to, to deliver him from them, and assist him forward.

But it is just these extraordinary means that sets reason at work. Was there then no being in the whole spiritual world that could accomplish this reconciliation between the princely pair? Why, contrary to the natural laws of the spiritual world, was a living person of the same family selected for that purpose? I am convinced that this step was likewise taken, by these two spirits, through error and mistake. Every back road into the visible, from the invisible world, is unlawful; and when the Lord permits it, he has his sacred reasons for it. 'T is true the princess says, that on entering eternity she was immediately aware that one of her descendants would reconcile them, but this she knew through the medium of her organ of presentiment, then entirely developed; we can scarcely suppose it was the positive will of God, though it might be by his permission, because it was the only way that was left, in which these poor souls could obtain rest. I will explain myself more clearly on this point; for by so doing, I shall find occasion, warmly and earnestly to impress upon the heart of my readers a most important subject, which as far as I am aware has been very little considered.

Let us suppose a very pious and learned man, who fills a public and important office, and consequently enjoys respect and influence; or a merchant whose business is extensive, and who is rich; in short, all persons in elevated situations, whether noblemen, rulers, or of whatever degree. We will select from these various ranks a true Christian, put ourselves in his place, and then examine our sentiments toward Christians of the inferior classes. The idea of a more elevated dignity which we possess in the character of the former, gradually fixes itself in our minds, without our perceiving it, it continues dormant as long as an inferior shows us the respect due to our rank; we also probably show ourselves condescending toward him, and

call him brother; but as soon as he opposes us in any way, or is in any measure deficient in showing that respect which we believe we have a right to demand of him, the abovenamed feeling is immediately roused, and if we do not creep without delay to the cross, and there arm ourselves with meekness and humility, the spark immediately ignites in our hearts, love is extinguished, and the fire of pride and revenge is kindled, so that we become insulting, and offer up to hell and its prince an acceptable sacrifice. It afterward requires a long time until the heart which has been seared by this angry flame, again becomes susceptible of the mild influences from above, and is able to make the germs of charity and humility shoot forth anew. If this idea be not totally eradicated before death, and if, fixed in our minds it passes into eternity, the enjoyment of full salvation is utterly impossible: for there the order of rank is regulated by totally different laws; the superior or inferior share of love and humility, or in a word, of sanctification, determines there the degree of dignity, of office, and of honor. There the ruler may meet the meanest of his subjects; the man of rank, his shoe-black; the mistress, her poor waiting-maid; the rich man, the poor tattered beggar whom he had often dismissed from his door with a half-penny, in the possession of elevated dignity, and clothed with honor. Now if the idea above mentioned still exist in the individual, it then takes fire in the ethereal body, and burns with much greater vehemence. The flame of envy and wrath blazes up; the spirits of the blessed retire, and the poor spirit flies far off into the desolate regions of hades, in cold and darkness, where if the man have died in true faith in Christ, his fire by degrees diminishes, and at length when the fixed idea is annihilated, and the streams of love and humility have quenched every part of it, he is elevated to a higher sphere.

As mankind are at present constituted, birth, prosperity, riches, superior abilities, without any reference to virtue or piety, determine the difference of rank. This order of things is according to the will of God, as far as relates to the present state of existence; and it is highly incumbent on every one to re-

spect it, and conduct himself in perfect obedience to its laws: he that acts otherwise is deserving of punishment. We have seen, during the French Revolution, what dreadful consequences have resulted from the abolition and destruction of this order of things. It is, therefore, just and right for every one to demand that honor, obedience, and respect, which is due to his station, and that he be punished who disregards it; but this must result solely and sincerely from a feeling of duty toward the laws of order, and by no means from the idea or the consciousness of our own greater worthiness.

When a prince or a ruler becomes a true Christian, governs as such, and renders his country and his people happy, he has certainly to expect a much more glorious inheritance in the life to come, than any other mortal; for how much has the soul of a prince to struggle with, from his youth up! how many dangers to encounter; how many temptations to overcome; how much to mortify! Now if in all this, he be found faithful unto death, how great will his felicity be in the world above! And if we add to this, what Christ pronounced unto him who had been faithful in a few things: what will he not grant unto him who has been faithful in many! Yet, notwithstanding all this, his bliss will be much diminished, if not entirely withheld, if he passes into the other world with the idea of royal extraction, family pride, and noble blood. All this must be mortified in this life, and totally obliterated from the heart.

I fear that, in this point, both the duke and the princess, notwithstanding their piety, were deficient. The idea had become fixed in one or both of them, that they must be reconciled by a person of rank out of their own family. Inferiors were, in their eyes, not sufficiently worthy for this purpose, and they had taken with them out of this life a mistrust of others of their own rank. They were, therefore, on that account, obliged to wait so long; because it was not easy to find any one in their family that might not be injured by the development of the faculty of presentiment (and yet Duke Christian died a year afterward), and who possessed suitable religious sentiments for such a purpose.

But what was the reason why the good and pious Prince Christian ordered his corpse to be buried in quick-lime? Assuredly that it might the sooner perish. But why so? Probably because he believed that both spirits had availed themselves of their bodies, which were still uncorrupted, in order to appear; this he wished to avoid after death: but the good prince had no reason to be apprehensive on that account.

I now come to those apparitions of spirits, which the inflexible judgment of God has doomed to linger for a long period upon the borders of this world and the next, as a warning example to the living, until their eternal destiny be decided.

A pious and intelligent citizen and tradesman in the town of ——, wrote to me a few years ago, with an account of a remarkable apparition, which occurred to one of his friends; but, not being altogether clear on the subject, I will not now insert it. On that occasion, he mentioned in his letter an affair which had happened to himself: I afterward begged him to inform me of the particulars of it, and now relate them in his own words:—

"It was on the 24th of February, 1800, that I engaged myself, as a journeyman, to my dear and never-to-be-forgotten master ——, in ——, with whom I spent two years and six weeks, previous to my going to Switzerland and working at Bâsle. Having never seen anything of spirits, except some faint traces from my youth up, I was not at all afraid, either by day or by night, but was fearless at all times, as was also the case while living with my master abovementioned. Now, it often happened that I had something to do or fetch from my bedroom, late at night, whither I always willingly went in the dark, either for myself or my comrades; and I can truly say that I never saw anything, though I heard something; but knowing no better, nor being willing to know any better, I ascribed the noise, however suspicious it might seem, to cats, or rats, or mice. About five weeks passed over in this manner, when, coming down, upon one occasion, from my bedchamber into the room, without having taken a candle, the servant-woman whom we had began to smile, and said, 'L—— is not afraid,

but let him once go up boldly to the loft, and I warrant it will be otherwise with him, if our sackbearer meets him or begins to make a noise.' This speech astonished me, but I said nothing: however, I now saw clearly why they were so much afraid of going up to the loft, for no one ventured alone but myself, and to do it without a light was out of the question. I was therefore soon aware that it was supposed the loft was haunted.

"This excited my curiosity to see something of the ghost, or to hear something positive of its proceedings; so that I listened every night, until I should obtain some certainty in the matter. The Easter holydays were now approaching; and I inferred, beforehand, that something might occur in them, and so it really happened: for as I went one night into the bedroom with my comrade, a noise began to be heard above it on the floor — our room being up three pairs, and this floor up four pairs of stairs, and consequently in the very place where the noises had been heard — at first very gently, from the lower end of the room, just as when a person, quite faint and weary, totters about in old slippers, and seeks to tread securely in the dark. Meanwhile, all the three journeymen were in bed, and my bedfellow had slipped so far down under the coverlet, that nothing of him was to be seen: I listened, however, with great attention, and scarcely breathed audibly. Now, when this tottering motion had proceeded from the lower end of the loft, until it came immediately over our bedplace, there was on a sudden such a dreadful fall, that our bedstead and the window shook. It was just such a fall as when some one with a ponderous burden had let a heavy sack fall upon the vacant floor. Meanwhile the tottering steps continued for some time, before all was quiet again. My bedfellow, who was still under the coverlet, now jogged me, and said in a very low tone, 'You understand now why we mentioned the sackbearer to you?' 'Yes!' answered I aloud, 'but I will see him too before I believe it.' 'Hush!' replied he, 'be still, or else you will bring us all into some misfortune.' I laughed, and was just on the point of stepping out of bed and going up stairs; but he held

me, and begged me, by all means, to be quiet and stay with him. This I did unwillingly, but resolved, when all were asleep, if the noise were repeated, to investigate the matter further. At length we all fell asleep.

"The next morning, we told our master what had happened in the night, and what I had resolved to do. He heard it without astonishment, and said with an emphasis peculiar to him, 'I will explain the matter to you. The disturbances which you heard last night are nothing new in this house, and were the reason why my grandfather, many years ago, was enabled to purchase it at a cheap rate. He was from M—— in H——, and came hither during the time of his journeying. This house at that time stood empty, and its owner, a man of property, had removed from it on this account, and had thoughts of selling it to the first bidder. My grandfather, a pious and courageous man, took advantage of this circumstance and went to buy it. The proprietors immediately gave him the keys, that he might view the premises, but did not accompany him to see the house; and disposed of it to him at a very low price, at the same time informing him why the house was in such bad repute, and what had been said of it by his predecessors, namely, that three hundred years ago it had been a monastery of capuchins, one of whom continues to haunt the house to this hour, and disturbs people at night, particularly upon the fourth floor. The reason of this no one had ever been able to ascertain; but that he might still perceive in the house the traces of a former monastery, as also in the adjoining buildings: for instance, monastic paintings, choirs, aisles, former cell-doors, &c., &c.; and if he would look behind the stove in the centre sitting-room, he would find the year 1550, in which the room must first have been made out of a cell—all this still remains,' said my master, 'as you yourself may see—but this did not hinder my grandfather from buying it. Now, we have heard from him that a noise and a similar downfall have been heard in the house; but it was not at that time so frequent nor so alarming, nor had he or his family ever seen anything; and the name of sackbearer had been given to the disturber even at

that time. During this state of things my grandfather died, and my late father succeeded him in the possession of the house; the noise then became somewhat louder.

"'About this time, a baker, of the name of ——, occupied the lower floor. As this man was standing, one morning before daybreak, near his oven, and had just put his bread into it, he heard a gentle footstep along the narrow passage, that leads from the great stone cellar staircase into the house-part, where the baking-oven is placed, which announced to him the near approach of some living being; and in reality, after a short pause, he saw a long-bearded, elderly capuchin, with a cowl and rather dirty nightcap, coming toward him. But, instead of staying to hear what his business might be, he was so terrified that he ran into his room, locked and barred everything, and left his bread in the oven, which, as he did not come out before broad daylight, was all burned. This was the first time that he had been seen in the house. Our landlord, the weaver, who lives upon this floor, saw him also afterward in the same form, just as he was stealing up the ascent from the third to the fourth floor; and it is on account of the frequent nightly disturbances that the journeyman-weavers no longer lie up stairs near your bedroom, but prefer sleeping in their work-shop, however unhealthy it may be; and that room stands empty to this day.

"'This,' said my good master, 'is what I am able to tell you of the matter.' It was enough for me at the time, for I knew that he was not in the habit of shooting in the dark, and that if he had not been sure of the matter, he would have preferred saying nothing about it. I therefore said that I should be glad to see this capuchin also. 'Ah!' said they all, 'be not too bold, but be warned by us.' I was nevertheless very impatient till I should again have an opportunity of listening to the noise: however, it was not heard every night, but only irregularly.

"At length, toward midsummer, the late brother of my dear master, who was a stuff-manufacturer, and resided on the floor below our bedroom, was taken ill, and, the worse he grew, the more violent was the noise made by the spirit in the loft above,

so that I passed many a sleepless hour in listening to its supernatural motions, sounds, and falls. We told our master of this, who took it this time more to heart, because he could not comprehend the reason, especially when my comrade, who complained of his health being injured, wanted to leave him. I encouraged the latter as much as I could, and he did, in fact, remain till the following Christmas. But the illness of the dear departed —— increased; and, in faith in the crucified Jesus, he drew near his happy end, and entered into the joy of his Lord. I was present at his decease, and shall never forget the impressions I then received. I assisted in carrying his corpse into another chamber, three rooms distant, where it laid until the third day, when it was withdrawn from our view, and sown in hope of a glorious resurrection.

"In the evening, after having set up for several nights before, I went with my comrades to bed, but I shudder when I think of what then occurred, and the manner in which the spirit made itself heard; for scarcely had we laid ourselves down, before it again began to totter along from behind, with slow and toilsome steps. My two comrades again crept under the bedclothes, but this time it availed nothing, for all heard what now took place; for immediately afterward, it fell down with such an awful and horrible crash, that made everything shake again. I listened to it attentively, and noticed that for a few moments there was a deathlike silence; after which, I heard such a piercing and hollow groan as made me shudder! It would be in vain to describe it, for I venture to affirm that no human being nor any creature could send forth such a lamentable, melancholy, and appalling sound. After this, it was as if some one who had suffered a grievous fall, endeavored gradually to gather himself up again, and yet was never able to get upon his feet, but ever on the point of rising up, broke down under the burden, and after a short pause, again lay enfeebled on the spot; for now it began to get up, and then to slip down again, and to utter meanwhile the most dreadful groans. In short, it was scarcely possible for any one to bear to hear it: and the same thing occurred the next night.

"Do not imagine, my dear sir, that this could have been occasioned by wicked men; for, as I have said before, it was impossible for any one to do it, and not an individual in the house would have gone up to the loft if the whole house had been given him for so doing, nor could any person enter from without. After the funeral of our departed friend, we told our master what had occurred during the past nights. This pained him exceedingly. He related the whole matter to the late ——, member of the consistory, as also to ——,* chaplain to the court, and referred particularly to the last-mentioned disturbances; but they only entered so far into the matter as to come to the conclusion, that, 'as his departed brother had experienced such a happy transition into the mansions above, it must have been very painful to this unhappy spirit to be obliged to linger here below in such a manner; that his sighs and groans seem to confirm this, and likewise the extraordinary disturbance on the occasion of his brother's dissolution; but, as it did not let itself be seen as well as heard, it was inferred that its deliverance was still remote.' This opinion was partly satisfactory and partly distressing to my dear master, because in this way he could not hope for any immediate termination of the disturbance.

"I frequently endeavored, after this, to persuade him to keep watch, during the silence of the night, in the loft, to see if the spirit would not show itself. This was at length carried into effect. My master, the weaver I have before mentioned, and myself, sat there frequently till after midnight; but, though none of us breathed audibly, and were as silent as possible, yet it was still more silent in the loft: and I believe that if we had sat there till this moment, the result would have been the same. It was also resolved between my worthy master, my timid but pious comrade, and myself, to meet there in the evening for mutual prayer, in order to supplicate the Divine aid in this matter. The effect of this was, that although we never saw any-

* Both these well-known, learned, and pious divines, are my true friends, for I know that the former continues to be so, in his state of bliss, and the latter is still living, and enjoys the Divine blessing on his labors.

thing, we were subsequently less disturbed. However, I must notice one circumstance with regard to our watching: that when my attention and expectation, particularly toward midnight, had been excited to the utmost, so that I was really vexed that it was all in vain, I was the more surprised, after coming down stairs, between one and two o'clock, to hear the noise again; and I must say that, though I was convinced on all sides that a departed spirit was the cause of these disturbances, yet, by frequent watching, and going up to the loft, I was only the more daring, and I now resolved more firmly than ever to observe and listen to it quite alone.

"One night, as we were undressing ourselves, one of my comrades sighed and said, 'Oh, if the night were only past!' I said very coolly, 'Hush! when I am there, he does not stir a step.' But scarcely were the words out of my mouth, when three dreadful falls ensued, and the usual disturbances were continued for a long time afterward. My comrade said: 'Hear me, L——, thou wilt yet cause us all some misfortune; do be quiet!' I complied, for I felt that I had acted too thoughtlessly.

"Another time, on awakening after midnight with the noises, I listened attentively to the spirit's motions, sighs, &c., when suddenly it seemed as though the creeping noise gradually approached my chamber-door, and I also really heard the lock move. I therefore rose very gently from bed, fully expecting to get a sight of it, and ran to the door, opened it quickly, and immediately looked out into the passage, but I saw and heard nothing. However, as soon as I was again in my room, the noise in the upper floor recommenced, and, observing that all about me were asleep, the time seemed suitable for executing the intention I had so long cherished: it was half-past two o'clock. The unnatural hollow falls and noise continued. I dressed myself a little, as silently as possible, and, while listening to the disturbance, considered what I should ask the spirit, and say to it, in the event of getting a sight of it. Having thus studied my part, I went to the door again, and through the dark passage that leads to the upper staircase, which I ascended so silently that not even a mouse could have heard me. In going

along, I continued to hear the hollow falls and the disturbance in the loft, and therefore hoped that I should this time succeed. On feeling the last three steps before me, I bent forward, and, placing one foot on the uppermost, with a single spring I reached the loft, with my face in the direction where the disturbance took place. There I stood—but, good God, how awful, how silent! Never was I conscious of a silence more profound. I looked hastily around, and observed that, in the left corner of the loft, a gray shadow, of about four and a half feet high, lost itself behind the chimney, in a bundle of twigs. I ran immediately to the place, tore asunder the twigs, but it was in vain; I neither saw nor heard anything. I stood there a little longer, but I must confess a feeling of horror came over me: I was conscious that I had here to do with spirits; what I had studied availed nothing. I had also taken the precaution to arm myself, but I might as well have left them in my bedroom; for if the mercy of God had not watched over me, my temerity might have cost me dear.

"I might have communicated to you many other occurrences which have happened in this house; but as they are all of a similar nature, I think you will pardon me if I do not take up any more of your time with them. I should be glad to have the honor and the pleasure of hearing your sentiments and impressions on the subject. I have also subsequently inquired how the matter stood, and am informed that it is still continued, although the noise is not so violent as at the beginning of the present century, and at the dissolution of the above-mentioned departed friend.

"And now, dear and honored sir, I have to request, that, although I can attest the truth of the above statement, you will not include my name or the names of those I have mentioned in it, in any extracts you may make from it, having more than one sufficient reason for not wishing them to be made public."

Such is the account given by this dear, intelligent, and pious friend.

I subsequently wrote to a confidential friend, who resides at the place where these disturbances take place. This individual

is a doctor of medicine, a learned and particularly pious man; and I begged him to inquire what had further transpired relative to the haunted house. He went therefore to a clergyman, still living, whom the owner of the house had previously consulted, as before mentioned, made inquiry respecting the real state of the case, and learned that the spirit is still heard, and predicts to the inhabitants of the house events which are about to occur. I am sorry that I have not learned more regarding this latter circumstance; but if I should again visit the town where the terrific apparition is heard, I will go myself to the house, inquire minutely into every circumstance, and then communicate this, as well as anything else which I may have learned or discovered, to my readers, as an appendix to this work.

The courage and resolution with which my friend, then a journeyman, proceeded in his investigation, are astonishing. As a pious person, and one who had experienced the pardoning grace of God, whose intentions were just and good, he had nothing to fear, except then, when he tore the bundle of vine-twigs asunder, and thus probably grasped with his hands the spirit's atmospheric body. This might have occasioned ulcerous and dangerous swellings; but the spirit of the capuchin does not appear to me to be a malicious, but rather a deplorable and deeply-afflicted being, that may perhaps still have the hope of salvation; consequently its atmospheric body is not inflamed and pestilential. But it may also be the case that, when under the appearance of a gray shadow, it lost itself in the twigs, it forsook its body, and returned to its element.

I wish that my friend, at the moment when he sprang up the three steps into the loft, had seriously placed himself in the presence of God, and addressed the spirit in the following manner: "I beseech thee, thou deeply-suffering soul! in the name of thy Redeemer and mine, Jesus Christ, to tell me what is thy wish, and why thou thus troublest this house." If it had replied to this, opportunity would have been presented to go further, and perhaps to have assisted him in obtaining rest; but if he had returned no answer, there would have been nothing

lost by it. If all apparitions and haunted places were investigated with such a heart devoted to God, and with so much courage, it would be found that, among a hundred, perhaps ninety-nine were deceptions and delusions.

Mysterious and awful is the conduct of this spirit. It is a fact, which has been long and generally acknowledged, that spirits in a state of misery frequently haunt the spot where, during their lifetime, they have carried on their revels, and in unsubstantial forms often imitate them after death, seeking in them, but in vain, an alleviation of their sufferings; they pant after the enjoyments of sense, but are destitute of the organs for that purpose, for the images they form have nothing real or satisfying in them. To this class of spirits, whose damnation seems inevitable, the spirit of the capuchin monk does not belong; he does not carry his heavy sack in order to amuse himself with it, or to repeat his former pleasures, but rather that he may thus make those about him aware of his dreadful sufferings—and will probably continue to do so, until he finds some one on whose faculty of presentiment he can operate, and thus converse with him. His actions are therefore loud complaints of his unutterable wo.

As it appears from the latest intelligence, communicated above, that he can now make himself understood, and is able to converse with the people, I wish, on this very account, to hear further particulars regarding his present state; it might perhaps be possible to show him how he might obtain rest.

The pantomime he acts is that of a man carrying with difficulty a heavy sack of corn, and then either throwing the sack down, because its weight becomes intolerable, or falling down with it himself: hence he has been called "The Sackbearer." The reason why he acts this part may be explained in two ways: it is possible that formerly, in his lifetime, he may have been guilty of defrauding in grain, and that he now seeks to acknowledge this sin to the living, and give them to understand that they should pray for him; he perhaps also continues to remind them of his state, until he find some one upon whom he can work, to whom he can approach, and be able to state by

what means he expects to be delivered. But it is also possible that, by his thus carrying with so much difficulty this insupportable load, he only seeks to make his dreadful sufferings known. Thus, the greater his sufferings and torments are, the heavier are the falls of the sack, and the more weary his steps. I therefore perfectly agree with the opinion of the clergyman, that the happy death of the pious stuff-mannfacturer must have deeply grieved the poor spirit. It must have pained it to see that the soul of the former was, immediately after death, conducted by angels to the felicity of heaven, while itself had been obliged to endure eternal torments for centuries. But there is also one thing more which I would notice, and that is, the spirit was a monk; and it is well known that those who belong to their orders, have an established maxim, that no one out of the pale of the Romish church can be saved: it must, therefore, have pained him exceedingly to see an evangelical Lutheran — a heretic — at once received up into glory; for, during his solitary confinement in this quondam monastery, he had probably had no opportunity of divesting himself of this inhuman and malignant prejudice.

It is remarkable, that the spirit made himself visible twice in his monkish dress; he was perhaps in hopes of being able to speak with the baker or weaver; he therefore assumed his customary habit and made himself visible. But why did he not show himself to the journeyman, who would so gladly have seen and spoken with him? I answer, because he was afraid of this courageous and pious man. The latter might, also, not possess the predisposition requisite to enable the spirit to work upon him and develop his faculty of presentiment.

It is incomprehensible why this kind of solemn, appalling, and obvious testimonies to the continuance of our existence after death, makes so little impression upon us. People fear them, as children do a bugbear, and there the matter rests. Instead of reflecting upon them, drawing important conclusions from them, and forming the resolution to amend their lives, they relate these ghost-stories as tales of amusement, and feast the imagination on the torments of their departed fellow-crea-

tures. The great and the learned in the world have eyes to see, and yet will not see, and anathematize those as unenlightened that do see, and endeavor to make them appear ridiculous and contemptible. The Lord pardon them!

Before I go further, I must notice another singular circumstance and express my sentiments upon it. Many authentic apparitions have been related to me, in which spirits have been unable to rest, nay, some even for centuries together, because their bones, the remains of their mortal frame, were not properly interred or brought into the churchyard. And this is the case, not only with us Christians, because we regard the churchyard or burying-ground as something sacred; but there are instances, even among the heathen, of reappearing spirits entreating a regular burial, and complaining that they could not rest until this was done. Pliny relates an instance of this in one of his letters, in which he says that a house in Athens had become notorious on account of its being haunted; that a philosopher questioned the spirit, and was told by it that it could not rest until its remains were regularly interred, describing, at the same time, the place where they laid. After its request had been fulfilled, the house became quiet.

All demands of this nature, which are made by spirits, originate in mistaken notions; they are ideas which have been fixed in them at their departing hour, and which, after death, torment them like furies. Persons who die in their carnally-minded state still cleave, with great affection, to their bodies; and if they take with them, I would almost say, the superstitious idea that anything depends upon a funeral solemnity, or the place where the body corrupts, they certainly will be unable to rest until their wish is fulfilled. But even this very fulfilment hinders their further advancement, because their mistake has not been removed, but rather confirmed. In this case, the demands of such a spirit must not be complied with, but it must be set right, particularly by being told that the bodies of the most eminent saints have been burned and their ashes scattered to every wind, or have been devoured by wild beasts, and disgraced and mutilated in various ways; and that all this does not

diminish their felicity in the least; that it ought rather to be solicitous to find rest at the true source, and trouble itself no more about the miserable earthly clod.

Here I can not refrain from giving a hint of some importance. To a regenerate and sanctified Christian it may be a matter of indifference what is done with his earthly remains: But how few there are of this description! But let us only consider what a carnally-minded, unsanctified soul must suffer after death, if the individual have been executed, by being hung, or broken upon the wheel, or have come to a shameful death in any other manner; or when the bodies of poor people are taken to the dissecting-room and there mutilated in various ways;—and how many depart this life with feelings of poignant grief, because they know that their bodies will be afterward given for dissection! I am well aware that the poor creatures err in this matter; but charity, at least, ought to induce us regularly to inter the bodies of malefactors, according to the Mosaic law, and this ought reasonably to be done after dissection. Sometimes it is the case; but still skeletons are prepared and parts preserved, which are either made use of in the course of instruction or for public exhibition.

The most important, most remarkable, and most mysterious apparition of all, I have reserved to the last, and with it I will conclude the present work. I refer to the well-known apparition of the *White Lady*, as she is called.

It is a matter of almost universal notoriety, that a female figure, rather tall and clothed in white, has been seen in several castles; for instance, in the castles of Neuhaus in Bohemia, Berlin, Bayreuth, Darmstadt, and here also in the castle at Carlsruhe; she wears a veil, through which her face can just be distinguished; she generally appears in the night, not long before the death of one of the reigning family, although many of them die without the spirit's appearing. She sometimes also foreshows, by her appearing, the death of those who belong to the court, but not to the reigning family.

Merian relates, in the fifth volume of his "Theatre of Europe," that she was frequently seen at the castle in Berlin,

in the years 1652 and 1653; but what entirely confirms me in the belief of this apparition are the two following testimonies.

It is an ancient tradition that the White Lady has been seen by different individuals in the castle of Carlsruhe, and the fact is also believed by intelligent people; but the two following instances of her appearing decide the matter. An illustrious lady went one evening, at dusk, to walk in the garden of the castle, accompanied by her husband. Without the remotest thought of the White Lady, she suddenly saw her, very plainly, standing near her on the path, so that she could very distinctly perceive her whole figure. She was terrified and sprang to the other side of her husband, on which the White Lady vanished. This distinguished individual told me that his lady turned deadly pale with the fright, and her pulse beat violently. Soon afterward, some one died belonging to the lady's family.

I have the second proof of it from a pious and very learned man, who fills a respectable office at the court, and who is a valuable friend of mine. Every one that knows him will testify, that with him there is not the smallest idea of deceit, delusion, or falsehood. This gentleman was passing one evening late, through one of the lobbies of the castle, without thinking on anything of the kind, when the White Lady came toward him. At first he believed it was one of the ladies of the court that wished to terrify him; he therefore hastened up to the figure in order to lay hold of it, but he then perceived it was the White Lady, for she vanished before his eyes. He observed her particularly; he could even remark the folds in her veil, and through it, her countenance, while from within her a faint light appeared to glimmer.

She was also wont to be seen about the time of the three principal church festivals. She generally appears in the night, but is likewise frequently seen in the open day.

It was at the castle of Neuhaus, in Bohemia, about three hundred and fifty years ago, where she was first seen, and that very often. She was frequently observed looking out at noon-day, from a window at the top of an uninhabited turret of the castle.

She was entirely white; had on her head a white veil, with white ribands, was of tall stature, and of modest deportment. She was, of course, during her lifetime, of the Roman catholic religion; for three hundred and fifty years ago, no other was known. There are only two instances of her having spoken. A certain illustrious princess was standing in her dressing-room before the looking-glass, with one of her maids of honor, in order to try on some article of dress; and on asking the lady in waiting what time it was, the White Lady suddenly stepped forth from behind a screen, and said, "It is ten o'clock, my dears!" The princess was dreadfully alarmed, as may easily be supposed. A few weeks afterward, she fell ill and died.

In December of the year 1628, she appeared also in Berlin, and was there heard to say the following words in Latin, "*Veni, judica vivos et mortuos; judicium mihi adhuc superest!*" that is, "Come, judge the living and the dead; my fate is not yet decided!"

From the many and various apparitions of this spirit, I will only select another, which is particularly remarkable.

At Neuhaus, in Bohemia, there is an old institution, which provides that on Holy Thursday a mess of sweet pottage should be given to the poor, in the courtyard of the castle; this mess consisted of some kind of pulpous fruit, with honey, after which every one had as much small-beer to drink as he desired, and besides this, received seven pretzel. Many thousand poor people often assembled on this day, and were all feasted in this manner. When the Swedes, in the thirty years' war, had subdued the town and the castle, and neglected the distribution of this meal to the poor, the White Lady began to be so violent, and to cause such a disturbance, that the inhabitants of the castle could no longer endure it. The guard was dispersed, beaten, and thrown to the ground by a secret power. The sentinels were frequently met by strange figures and mere visages, and the officers themselves were dragged, by night, out of their beds along the floor. Now when no means could be devised to remedy this evil, one of the towns-people told the commander-in-chief, that the poor had been deprived of their yearly feast, and

advised him to let it be immediately prepared, according to the custom of their predecessors. This was done; the disturbance instantaneously ceased, and nothing more was observed.

It is certain that the White Lady is not yet in a state of blessedness; for in that case she would no longer wander about among us. She is still less in a state of condemnation; for in her countenance nothing but modesty, decorum, and piety, is manifested; and she has often been seen to be angry, and assume a threatening aspect when any one has made use of blasphemous or indecorous language against God and religion, so that she has even used violence toward them.

But now let us inquire who this remarkable and mysterious being is. She has been taken for a certain countess of Orlamunda; but I find in the "Monthly Discourses on the World of Spirits," from which I have extracted the above account, a remarkable key to this affair: the celebrated and learned Jesuit, Baldinus, gave himself the trouble to ascertain, with certainty, the truth of the matter, the result of which is the following very probable history of the White Lady:—

"In the ancient castle of Neuhaus, in Bohemia, among the pictures of the ancient and celebrated family of Rosenberg, there was found a portrait which bears an exact resemblance to the White Lady. She is clothed, after the fashion of those times, in a white habit, and was called Perchta Von Rosenberg. The history of this lady's life is briefly as follows: She was born between 1420 and 1430; her father is said to have been Ulrich II., Von Rosenberg, and her mother Catherine of Wartenberg, who died in 1436. This Ulrich was lieutenant-governor in Bohemia, and, at the instance of the pope, commander-in-chief of the Roman catholic troops against the Hussites.

"His daughter Perchta, or rather Bertha, was married, in the year 1449, to John Von Lichtenstein, a rich baronet in Steyermark. But as her husband led a vicious and profligate life, Bertha was very unhappy. Her marriage proved a constant source of grief to her, and she was obliged to seek relief from her relatives. Hence it was that she could never forget the insults and indescribable distress she had endured, and thus left

the world under the influence of this bitter passion. At length this unhappy marriage was dissolved by the death of her husband, and she removed to her brother, Henry IV. The latter began to reign in the year 1451, and died, without issue, in 1457.

"Lady Bertha lived at Neuhaus, and built the castle there, which occupied several years in building, to the great grievance of the town's-people. Lady Bertha, however, spoke kindly to her vassals, and consoled them with the speedy termination of the work, and the due payment of their services. Among other things, she generally called out to the workmen, 'Work for your masters, ye faithful subjects, work!—when the castle is finished, you and all your families shall be feasted with sweet porridge,' for so our forefathers expressed themselves when they invited any one to be their guest.

"Now in autumn, when the building was finished, Lady Bertha kept her word, by treating all her subjects with an excellent repast, and said to them during dinner, 'In consequence of your loyalty to your liege lord, you shall every year have such a feast as this; and thus the praise of your good conduct shall flourish in after-ages.'

"The lords of Rosenberg and Slavata found it afterward more appropriate to transfer this beneficent and charitable feast to the day of the institution of the Lord's Supper, on which day it is still continued.

"I do not find at what time Lady Bertha Von Rosenberg died; but it was probably toward the end of the fifteenth century. Her portrait is to be met with in several Bohemian castles, in a widow's white dress, which exactly corresponds with the appearance of the White Lady. She is most frequently seen at Roumlau, Neuhaus, Trzebon, Islubocka, Bechin, and Tretzen, which are all Bohemian castles, inhabited by her descendants; and as individuals of her family married into the houses of Brandenburg, Baden, and Darmstadt, she is also in the habit of visiting them: and wherever she comes, her object is to announce an approaching death—perhaps also to warn against some misfortune, for she often appears likewise without any one dying."

My ideas respecting this mysterious being are as follows: The circumstance of Lady Bertha dying unreconciled, and with bitter animosity against her husband, is probably the chief reason of her melancholy wanderings on the earth, and of her being still at such a distance from the enjoyment of heavenly felicity. Could she open the springs of love within her, her state would soon be ameliorated; for her other qualities, particularly her beneficence, induce me to hope that she will eventually find favor. From this benevolent disposition her apparition proceeds; for as soon as she observes, through the medium of her organ of presentiment — which in her present state is completely developed — that any one of her family will shortly die, she appears solely with the intention that such persons may be brought to reflection and prepare for death; and as no one knows to whom it has reference, *all* ought therefore to be induced by it to salutary consideration.

The White Lady does not seem to experience suffering or torment, for all the testimonies concur in this, that she is tranquil and cheerful, but still not in a state of bliss — a condition which, however tolerable in other respects, is certainly not desirable. She has apparently laid aside the Romish religion, because she is so amicably inclined toward protestant families. Her benevolent disposition, however, is exercised erroneously, for all retro-action upon the living is contrary to the Divine order; and the words which the mouth of Truth has spoken — "If they hear not Moses and the prophets, neither will they believe though one rose from the dead" — continue irreversible. Seldom or ever is any one converted by an apparition; the result is generally a mere panic: but what appears to me incomprehensible is, that all the undeniable facts of such appearances, of which the number is so considerable, have not even been able to produce the firm conviction or certainty of the immortality of the soul.

I know instances of professed freethinkers and materialists having positively seen spirits, so that they were convinced it was the soul of one of their deceased acquaintances, and yet

they continued to doubt of their own immortality and self-consciousness. My God, what incredulity!

I could relate many more authentic tales of apparitions, but the above may suffice, as they are sufficient to prove what it was intended they should. My sole object is to bring the real truth to light, so far as it regards our eternal destiny, and, by so doing, win souls for God.—Amen!*

* See Note 12.

CHAPTER V.

BRIEF SUMMARY OF MY THEORY OF PNEUMATOLOGY, AND INFERENCES FROM IT.

1. The whole creation consists solely of essential realized ideas of the Deity, or pronounced words of God; I call these ideas original existences. No being, except God, knows them all, and none is acquainted with their true, real, and peculiar nature.

2. Among the infinite number of these original existences, there are various classes, which are fully conscious of themselves, form ideas of other original existences, and possess reason and free will: to these belong spirits, angels, and men.

3. We mortals are totally unacquainted with the mental powers (that is, the faculty of imagination, thought, and judgment) and the will of other classes of rational beings, and only partially so with our own.

4. In our present natural state, we can not attain to any knowledge of created things in any other way than through the medium of our five organs of sense.

5. If any change be made in our organs of sense, or their inward arrangement be altered, our ideas of things, and with them our knowledge, becomes different. For instance, if our eye were otherwise formed, all colors, forms, figures, dimensions, and distances, would also be different; and the same is the case with all the five senses.

6. Beings that are differently organized to ourselves, form an entirely different idea of our world to what we do. Hence it follows incontestably that the ideas we form of the creation, and all the science and knowledge resulting from them, depend entirely upon our organization.

7. God views everything as it is in itself, and, in reality, out of time and space. For, if he viewed things in space, and as

no space can be conceived as really existing unless limited, the views which God takes would therefore also be limited, which is impossible; consequently no space exists out of us in nature, but our ideas of it arise solely from our organization.

8. If God viewed objects in succession and rotation, he would exist in time, and thus again be limited. Now as this is impossible, time is therefore also a mode of thinking peculiar to finite capacities, and not anything true or real. But we mortals neither can nor ought to think otherwise than in time and space.

9. Animal magnetism undeniably proves that we have an inward man, a soul, which is constituted of the divine spark, the immortal spirit, possessing reason and will, and of a luminous body, which is inseparable from it.

10. Light, electric, magnetic, galvanic matter, and ether, appear to be all one and the same body, under different modifications. The light or ether is the element which connects soul and body and the spiritual and material world together.

11. When the inward man, the human soul, forsakes the inward sphere, where the senses operate, and merely continues the vital functions, the body falls into an entranced state, or a profound sleep, during which the soul acts much more freely, powerfully, and actively, all its faculties being elevated.

12. The more the soul is divested of the body, the more extensive, free, and powerful, is its inward sphere of operation. It has therefore no need whatever of the body, in order to live and exist: the latter is rather a hinderance to it; it is exiled into its dull and gloomy prison, because it is its medium of communication with the visible world, of which it has need in its present state, in order to its ennoblement and perfection.

13. The whole of these propositions are sure and certain inferences which I have drawn from experiments in animal magnetism. These most important experiments undeniably show that the soul does not require the organs of sense in order to be able to see, hear, smell, taste, and feel, in a much more perfect state; but with this great difference, that in such a state it stands in much nearer connection with the spiritual than the material world.

14. The soul, in this state, has no perception whatever of the visible world; but if it be brought into reciprocal connection (rapport) with some one who is in his natural state, and acts through the medium of his corporeal senses—for instance, when the latter lays his hand on the pit of the heart of the former—it becomes conscious of the visible world through him, and in him is sensible of it.

15. When the soul is in this exalted state, it certainly exists in time, because it can not do otherwise than think in succession: all finite spirits are in this situation, so that they only reflect upon and form an idea of one thing at a time, but they do not live in space.

16. Space is merely the operation of the material organs of sense; out of them it has no existence: therefore, as soon as the soul forsakes the latter, all proximity and distance ceases. Hence, if it stand in rapport with a person who is many thousand miles distant from it, it can impart knowledge, by an inward communication, and receive it from such a one, and all this as rapidly as thoughts follow each other.

17. This operation of one human being upon another would occasion dreadful confusion in the present state of existence, if the doors of this mystery were easy to be unfolded. But the Most Merciful has rendered this not easily possible. The continual increase of knowledge in every department, joined with an increasing falling away from Christ and his most holy religion, will, however, eventually occasion these barriers to be burst, and the Holy of Holies to be plundered: but then the measure of iniquity will be full. Wo unto him that publishes to the world things so sacred!

18. When the soul is separated from the body, it is wherever it thinks to be; for as space is only its mode of thinking, but does not exist except in its idea, it is always at the place which it represents to itself, if it may be there.

19. Time being also, in fact, a mere mode of thinking, and not existing in reality, the departed soul may be susceptible of future things, but only in so far as the laws of the spiritual world permit.

20. By magnetism, nervous disorders, long-continued efforts of the soul, and by other secret means, a person who has a natural predisposition for it, may in the present life detach his soul, in a greater or less degree, from its corporeal organization; and, in proportion as this takes place, it comes into contact (rapport) with the world of spirits. I call that by which it becomes susceptible of the objects of the latter its faculty, or organ of presentiment, and its detachment from the most refined part of the nervous system its development.

21. It is a divine and irreversible law that mankind, in the present state, should be guided, with respect to temporal and sensible things, by just and rational inferences, the result of a sound understanding; but with respect to those things which are above sense, by the Word of God, and in both together, by Divine Providence.

22. For as time and space are only modes of thinking suited to the present state, but by which we are unable to comprehend original existences as they really are, it is impossible that rational inferences, though mathematically just, can serve to guide us into the truths of the invisible world, when their premises are founded on modes of thinking adapted to the visible world. Hence arise nothing but horrid contradictions and pernicious errors; and this is just the case with the rationalism of the present day in reference to spiritual things.

23. If it be, therefore, a divine law that mankind in the present state should be guided in temporal things by reason, and in those which are spiritual and divine, solely by the Holy Scriptures, and in both by Providence, and if we ought not to know anything of the future, except what God of his free favor reveals to us without our own endeavors, it is undeniably a heinous sin when any one seeks to develop the faculty of presentiment, in order to learn things future or remote, or, by connection with the spiritual world, to become acquainted with hidden mysteries.

24. If a person obtains a developed organ of presentiment, entirely without his own wishing or seeking it, either through illness or any other not sinful cause, he is in a dangerous state;

for it is amazingly difficult, and requires a high degree of divine light, to avoid the abuse of a thing so extremely attractive.

25. When a far-advanced and enlightened Christian falls into this state, he attaches no value to it: on the contrary, he humbles himself before his God, and fervently implores wisdom and protection against the abuse of it. If he then comes into situations where he thinks he may be of some service, he employs this disease of the soul for that purpose in the fear of God. (See the examples of Mrs. W—— and M. Cazotte, in the chapter on presentiments.)

26. When an unconverted, worldly-minded man develops his faculty of presentiment, he falls into danger of idolatry and sorcery. Preachers and physicians ought, therefore, to instruct the ignorant upon this important point.

27. There is also another weighty reason why the development of the faculty of presentiment is dangerous; for, by it, spirits have opportunity of influencing the individual, presenting all kinds of images to his mind, and insinuating thoughts into it. Now, as the whole atmosphere is full of evil spirits, and only such as are partially good—the former being on the alert to deceive men, under the guise of angels of light, and the latter in error themselves—and as the soul, while in its fleshly prison, has not the gift of trying the spirits, the man may be dreadfully misled; and here is the very source of much fanaticism, heresy, and of many abominable errors.

28. Real presentiments—that is, when Providence causes a man to be warned of some impending misfortune by the ministry of angels—ought to be well distinguished from a developed organ of presentiment. The former has always some suitable object in view, the latter generally none at all.

29. The case is the same with the gift of prophecy, which must also be clearly distinguished from the developed faculty of presentiment. The former has always some sublime end in view for the good of mankind, while the latter often prognosticates funerals and things of no importance.

30. The boundless ether, that fills the space of our solar system, is the element of spirits, in which they live and move.

The atmosphere that surrounds our earth down to its centre and particularly the night, is the abode of fallen angels, and of such human souls as die in an unconverted state. The Bible calls the whole of this space *sheol* and *hades;* that is, the receptacle of the dead.

31. Previous to the dawning of the Lord's kingdom, the air shall be purified from all evil spirits, and they shall be cast into the mighty abyss, which is in the centre of the earth.

32. When a man dies, the soul gradually divests itself of the body, and awakes in hades; it is no longer conscious of the visible world; the world of spirits appears to it as an interminable glimmering space, in which it can move itself with the rapidity of thought; and as its organ of presentiment is now fully developed, it likewise sees the spirits that are in hades.

33. Souls and spirits communicate their thoughts to each other through the medium of the will; when one soul wishes another to know any particular thing, the latter immediately knows it: the one reads it in the interior of the other, even as the somnambulist reads in the soul of him with whom he stands in rapport.

34. "Where your treasure is, there your heart is also." Souls that are not yet dead to the world remain below in the regions of darkness; and if they have served fleshly lusts, their abode is with their bodies in the grave.

35. The souls of all such as have only led a decent, civil life, and who, though not vicious, are still no true Christians, must undergo a long purification in the waste and desert hades, by enduring the deprivation of all that is dear to them, and of every enjoyment, while longing, most painfully, after that earthly life which has for ever fled; and thus be gradually prepared for the lowest degree of bliss.

36. The souls of the wicked, on departing from the body, are surrounded by evil spirits, that torment them in various ways; the more wicked they have been, the deeper they sink into the bottomless pit. Their sufferings are dreadful.

37. The souls of true Christians, that have trodden the path of sanctification, and who expired in the exercise of true faith

in Jesus Christ, in the grace of his atonement, and in complete renunciation of everything earthly, are received, immediately on awaking from the sleep of death, by angels, and without delay conducted upward to the pure regions of light, where they enjoy the fullness of bliss.

38. Departed souls have a creative power, which during the present state, and in this rude and material world, can only be exercised with trouble and expense, and in a very imperfect manner; but after death, the will of the soul is really able to produce that which the imagination conceives.

39. Those souls which are not yet dead to the world, and whose imagination is still occupied with the favorite ideas of their former life, seek to realize these ideas; but, after all, they are mere atmospheric forms, which are unable to afford any enjoyment; the soul is also as little capable of enjoying; it has no longer any of the organs of sense. Hence the notorious haunting of old buildings, where these wretched spirits seek to renew their former revels.

40. There is no foundation in the nature and laws of the spiritual world for the doctrine of transmigration. A soul may pass centuries in hades before it advances any further, but it never returns into a human body. The spiritual world has sufficient means of purification: there is no need there of a return to a life of sense.

41. When the soul departs out of this life with an unsatisfied desire, it experiences painful sufferings, although it might be otherwise capable of heavenly felicity. To be delivered from these sufferings, it often longs for some one still alive, who may fulfil its desire, and employs the means which are known to it to gain its end: hence the apparition of spirits.

42. Every one ought, therefore, to divest himself betimes — and the sooner the better — of all attachment to earthly things; and should anything occur to him in his departing hour that ought still to be done or arranged, and which it is no longer possible to do, let him commit the affair to Him who can make good everything, and continue in this confidence even after death; for his return and reappearing are contrary to the

Divine order. There may, however, be exceptions to this rule; and it is an indispensable duty for those to whom a spirit appears to treat and inform it better, with seriousness and charity.

43. We can learn nothing from spirits that are still in hades, for they know nothing more than we do, except that they see further into futurity; but this we ought not to know. Besides this, they may err and wilfully deceive. We ought, therefore, by all means, to seek to avoid intercourse with them. Spirits in a state of perfect bliss, or such as are really damned, never appear.

44. Every man has one or more guardian spirits about him: these are good angels, and perhaps also the departed souls of pious men. Children are attended solely by good spirits; but as the individual gradually inclines to evil, evil spirits approach him. The good, however, do not forsake him on this account, until they see that he is hardened in sin, and become entirely reprobate: they then depart from him, and leave him to his awful fate.

45. As the individual turns from evil to good, the good spirits draw near to him with great delight; and the more he increases in faith and sanctification, the more active and beneficial do they become. Good spirits have power over evil spirits;—but the will of man is free: if it incline to evil, the good can not help him. We ought not to seek intercourse with guardian spirits, for we are nowhere referred to them.

46. The sleep of the soul—or that state in which the soul is supposed to rest, in unconsciousness and inactivity, from death till the resurrection at the last day—has no foundation in scripture, but merely in the erroneous idea that the soul necessarily requires its body in order to act: but, as magnetic experiments and the apparitions of spirits incontestably prove the contrary, the sleep of the soul is an error, and entirely out of the question.

47. It is an evident and manifest truth that the soul, when delivered from the body, acts more powerfully and freely, and that its powers are much superior, than while imprisoned in the body. Why, then, has the Creator exiled it into this limited and lamentable state?

48. The answer is easy: because it has fallen from that per-

fect state in which it was created. In paradise, man stood connected with both the spiritual and the material worlds, and was sensible of objects in both. He ate of the fruit of the tree of life in the spiritual world, and ought to have avoided the tree of temptation in the visible world; but he sought to unite them both together. If Eternal Love had not ejected him from paradise, and excluded him from connection with the world of spirits, he would have become a devil. Excuse this mystic interpretation: it detracts nothing from the truth of the relation.

49. The soul is in a state of restraint in its clothing of skins—its cumbersome body, which it must sustain with much trouble, and because of which it has much to suffer. Instead of being able to satisfy its hunger after knowledge and happiness, the organization of its body deceives it with imperfect ideas and transitory enjoyments, which only make its hunger the more insatiable.

50. Here the door to the great mystery of redemption by Christ is unfolded. The soul would not have been saved, even *in this* state. It might have been less injured in the world of spirits; but this did not satisfy Eternal Love, which destines it to be redeemed and blest, and made more happy than it would have been had it never fallen—if it will now but follow and be obedient to the counsel of God.

51. The Logos, the Word of God, by whom the eternal, hidden, and almighty One manifested himself in an endless numerical progression and succession, that is, in time, became man; and by his sufferings, death, and resurrection, made his flesh and blood *a leaven*, by which every soul that feeds upon it in true faith is renovated, and, after being delivered from its earthly prison, is translated into the regained heavenly element, until, after the resurrection, it puts on its original glory, and is placed in a paradise, in comparison with which the first was a mere shadow.

52. From all that has been said, it is clear that materialism, with its metaphysical illumination, is a mere but very dangerous creature of the brain—a boundless and bottomless deception. Superior illumination in the sciences and in the knowl-

edge of nature, in so far as it alleviates our earthly thraldom, and has influence upon our progress to perfection, is laudable and useful; but with respect to that which is supernatural, and concerns our return to our eternal home, we require the superior revealed light of the word of God, and the enlightening of the Holy Spirit. Furnished with this enlightened reason, that lunar orb in the darkness of this life may then point out the right path.

53. Real bliss commences first at the resurrection, when the glorified body, fashioned after the likeness of Christ, shall be again united to the soul; and the complete man will then be organized, both for the glorified visible world and also for the world of spirits.

54. Paradise is that part of hades which is appointed for the preparation and abode of souls in a state of grace. It forms part of the third heaven (2 Cor. xii. 2–4). Now Christ said to the thief, "To-day shalt thou be with me in paradise" (Luke xxiii. 43); but Christ was in hades, between his death and resurrection (1 Peter iii. 19); and, according to John (xx. 17), he had not ascended to his Father immediately after his resurrection. He had therefore been in hades, in paradise, where the vision of God is still wanting.

55. Real damnation commences first at the resurrection: the resurrection-germ of the body of sin will then be united with the soul, and the whole man be banished into the bottomless pit, with all the evil spirits, the centre of which is the lake that burneth with fire and brimstone, and which is in the centre of the body of the earth.* The Lord, the Merciful, who is everlasting Love, preserve every reader of this book from this dreadful fate!—Amen.

* These conceits of the resurrection-germ, the burning lake, and the central abyss, must be placed to the account rather of a pious reverence for the letter of Holy Writ than of a genuine philosophy or psychology; nor are they, in fact, altogether consistent with the author's very reasonable suggestions in regard to the non-existence of space in the spiritual world. Every man's heaven or hell is found within himself, independent of all locality. At the same time, we may admit that, by the laws of our internal economy, there will be *appearances* in the other world answering very nearly to what our author understands to be the reality. See Swedenborg's treatises on "Heaven and Hell" throughout.—Ed.

NOTES BY THE TRANSLATOR.

NOTE I.—Page 2.

THE Bible, from beginning to end, asserts the operation of supernatural influence upon mankind, and the connection that subsists between the visible and the invisible world. As evidences of this, it relates a variety of instances, in which beings from the world of spirits have outwardly shown themselves to man, and held converse with him. Even Jehovah himself, in the second person of the Godhead, frequently condescended to manifest himself in this manner, previous to assuming our nature, and becoming, in the person of Jesus Christ, like unto us.*

In both the Old Testament and the New, angels in the execution of their errands of judgment or of mercy, frequently made themselves visible. But because, as our author repeatedly remarks, the reappearance of departed spirits is contrary to the Divine order, there are only two instances of the latter in the Old Testament; both of which are, however, very striking; the one is that of the prophet Samuel, of which copious notice is taken at page 128 of this work: the other is the very remarkable apparition recorded in the book of Job, iv. 12–17, which, as it may not be familiar to every reader, we here insert:—

"Now a word was addressed to me in secret, and mine ear received a little thereof.

"In thoughts from the visions of the night, when deep sleep falleth on men.

"Fear came upon me, and trembling, which made all my bones to shake.

"Then a spirit passed before my face: the hair of my flesh stood up:

"It stood still, but I could not discern the form thereof: an image was before mine eyes; there was silence; and I heard a voice, saying,

"'Shall mortal man be more just than God; shall a man be more pure than his Maker?'"

* There is no evidence that Jehovah made any such manifestations "in the second person of the Godhead." It was the whole Deity in one person who made them.—ED.

In the New Testament, we find that Moses and Elias appeared on the mount of transfiguration; but it may be objected, that Moses as well as Elias was probably already clothed with this glorified body, as were also the saints that rose from the dead at the resurrection of the Savior, and appeared unto many. (Matt. xxvii. 52, 53.) But although this body be less spiritual than that of the soul, yet it is also naturally invisible to man, and its manifestation consequently belongs to the order of apparitions from the spiritual world; which we are persuaded was also the case with the body of our Lord after its resurrection; for it possessed the peculiar properties of spirit in becoming invisible at pleasure, and entering when the doors were shut. This is also confirmed by the recital, which is given us of his appearing to Saul, on the way to Damascus; for those that were with him, though they heard the voice, yet they saw no man. (Acts ix. 7.)

In the Old Testament, there is also pointed allusion made to an inferior class of spirits called "familiars," and to the forbidden intercourse which some held with them (see Deut. xviii. 10–12; Isaiah viii. 19). We do not however find any account in the Bible of their personally appearing, nor of the fallen angels being permitted to show themselves, unless we suppose that Satan assumed a visible shape when he tempted our Lord in the wilderness, which is however doubtful: and even taking it for granted, we must still conclude that he concealed himself under some specious form, and endeavored to disguise himself to the utmost, for our Lord only addresses him in his real character, when at the last he tempted him to fall down and worship him.

Those who profess to have seen evil spirits, affirm that in their natural shape they present a monstrous appearance, which occasionally bears a resemblance to some species of the brute creation. Nor is the idea at all irrational; for having by their wickedness, lost the image of God, they have also lost all affinity to man in so far as he is still assimilated to the divine image. It is likewise worthy of notice, that the Scriptures speak of Satan under the appellation of the old serpent, the great red dragon, &c.

NOTE II.—Page 8.

Plutarch in his works, has preserved a most remarkable vision of the world of spirits, which may tend, in some measure, to illustrate the ideas which the ancient Greeks formed of it. It is as follows:—

"Thespesios of Soli, lived at first very prodigally and profligately; but afterward, when he had spent all his property, necessity induced

him to have recourse to the basest methods for a subsistence. There was nothing, however vile, which he abstained from, if it only brought him in money; and thus he again amassed a considerable sum, but fell at the same time into the worst repute for his villany. That which contributed the most to this, was a prediction of the god Amphilochus: for having applied to this deity to know whether he would spend the rest of his life in a better manner, he received for answer, 'that he would never mend till he died.' And so it really happened, in a certain sense; for not long afterward, he fell down from an eminence upon his neck, though he received no wound, yet he died in consequence of the fall. But three days afterward, when he was about to be interred, he received strength, and came to himself. A wonderful change now took place in his conduct, for the Cilicians know no one who at that time was more conscientious in business, devout toward God, terrible to his foes, or faithful to his friends; so that those who associated with him wished to learn the cause of this change; justly supposing that such an alteration of conduct, from the greatest baseness to sentiments so noble, could not have come of itself. And so it really was, as he himself related to Protogenus, and other judicious friends.

"When his rational soul left the body, he felt like a pilot hurled out of his vessel into the depths of the sea. He then raised himself up, and his whole being seemed on a sudden to breathe, and to look about it on every side, as if the soul had been all eye. He saw nothing of the previous objects; but beheld the enormous stars at an immense distance from each other, endowed with admirable radiance, and uttering wonderful sounds; while his soul glided gently and easily along, borne by a stream of light, in every direction. In his narrative, he passed over what he saw besides, and merely said, that he perceived the souls of those that were just departed, rising up from the earth; they formed a luminous kind of bubble, and when this burst, the soul placidly came forth, glorious, and in human form. The souls, however, had not all the same motion; some soared upward with wonderful ease, and instantaneously ascended to the heights above: others whirled about like spindles; sometimes rising upward, and sometimes sinking downward, having a mixed and disturbed motion. He was unacquainted with the most of them, but recognised two or three of his relatives. He drew near to them, and wished to speak with them, but they did not hear him, for they were not wholly themselves, but in a state of insensibility, and avoiding every touch; they turned round, first alone in a circle, then, as they met with others in a similar condition, they moved about with them in all directions, emitting indistinct tones, like rejoicing

mixed with lamentation. Others again appeared in the heights above, shining brilliantly, and affectionately uniting with each other, but fleeing the restless souls above described. In this place he also saw the soul of another of his relatives, but not very perceptibly, for it had died while a child. The latter, however, approaching him said, 'Welcome, Thespesios!' On his answering that his name was not Thespesios, but Aridaios, it replied, 'It is true, thou didst formerly bear that name, but henceforth thou art called Thespesios. Thou art, however, not yet dead, but by a particular providence of the gods art come hither in thy rational spirit; but thou hast left the other soul behind, as an anchor in the body. At present, and in future, be it a sign by which thou mayest distinguish thyself from those that are really dead, that the souls of the deceased no longer cast a shadow, and are able to look steadfastly at the light above without being dazzled.' On this, the soul in question conducted Thespesios through all parts of the other world, and explained to him the mysterious dealings and government of Divine Justice; why many are punished in this life, while others are not; and showed him also every species of punishment to which the wicked are subject hereafter. He viewed everything with holy awe; and after having beheld all this as a spectator, he was at length seized with dreadful horror when on the point of departing, for a female form of wondrous size and appearance laid hold of him, just as he was going to hasten away, and said, 'Come hither, in order that thou mayest the better remember everything!' And with that she drew forth a burning rod, such as the painters use, when another hindered her, and delivered him; while he, as if suddenly impelled forward by a violent gale of wind, sank back at once into his body, and came to life again at the place of interment."

NOTE III.—Page 47.

The narrative related above, gives us an example of a *voluntary* detachment of the soul from the body; but the instance we are now about to subjoin, is one of an *involuntary* detachment, and therefore the more surprising.

The late Rev. Jos. Wilkins, dissenting minister at Weymouth, dreamed in the early part of his life, a very remarkable dream, which he carefully preserved in writing as follows: "One night, soon after I was in bed, I fell asleep, and dreamed I was going to London. I thought it would not be much out of my way to go through Gloucester-

shire, and call upon my friends there. Accordingly I set out, but remembered nothing that happened by the way, till I came to my father's house, where I went to the front door, and tried to open it, but found it fast. I then went to the back door, which I opened and went in; but finding all the family were in bed, I went across the rooms only, went up stairs, and entered the chamber where my father and mother were in bed. As I went by that side of the bed in which my father lay, I found him asleep, or thought he was so; then I went to the other side, and just turned the foot of the bed. I found my mother awake, to whom I said these words, 'Mother, I am going a long journey, and I come to bid you good-by.' Upon which she answered me in a fright, 'O dear son, thou art dead!' With this I awoke, and took no notice of it, more than a common dream, only it appeared to me very perfect as some dreams will. But in a few days after, as soon as a letter could reach me, I received one by post from my father, upon the receipt of which I was a little surprised, and concluded something extraordinary must have happened, as I had lately had a letter from my friends, and all were well. Upon opening it, I was more surprised still, for my father addressed me as though I was dead, desiring me if alive, or whosoever's hands the letter might fall into, to write immediately; but if the letter should find me living, they concluded I should not live long, and gave this as a reason of their fears:—that on such a night, naming it, after they were in bed, my father asleep, and my mother awake, she heard some one try to open the front door; but finding it fast, he went to the back door, which he opened, came in, and came directly through the rooms up stairs, *and she perfectly knew it to be my step*. I came to her bedside and spoke to her these words, 'Mother, I am going a long journey, and am come to bid you good-by;' upon which she answered me in a fright, 'O dear son, thou art dead!' which were the very words and circumstances of my dream; but she heard nothing more, and saw nothing; neither did I in my dream, as it was quite dark. Upon this she awoke my father, and told him what had passed; but he endeavored to appease her, by persuading her it was only a dream; she insisted it was no dream, for that she was as perfectly awake as ever she was, and had not the least inclination to sleep since she had been in bed. From these circumstances, I am apt to think it was the very same instant when my dream happened, though the distance between us was a hundred miles; but of this I can not speak positively. This occurred while I was at the academy at Ottery, Devon, in the year 1754, and at this distance of time, every circumstance is still fresh upon my mind. I have since had frequent op-

portunities of talking over the affair with my mother, and the whole was as fresh upon her mind as it was upon mine. I have often thought that her sensations as to this matter were stronger than mine. What some may think strange, I can not remember that anything remarkable happened hereupon. This is only a plain, simple narrative of a matter of fact."

Mr. Wilkins died the 15th of November, 1800, in the 70th year of his age.

This very remarkable incident may be accounted for on the principles laid down by our author, by supposing a natural predisposition in the individual to this detachment of the soul, assisted perhaps at the time, by accidental physical causes, and that he lay down to sleep full of the idea of a journey to London, and the intention of calling at his father's house on the way. Hence, when the detachment took place, he immediately found himself at his father's house, and naturally tried to gain admittance at the front and back door; but had he been conscious of his state at the time, it would only have required the wish in his mind to be in his parents' bed-chamber, and he would have immediately found himself there. There is, however, another circumstance, which according to all material laws, appears unaccountable; and that is, his mother should have heard and recognised his step, as he passed along the rooms to her chamber; for though we may have some idea how spirit can act upon material substances, yet it seems to require a collision of the latter, in order to produce the noise naturally occasioned by their striking together, which appears impossible for an immaterial body acting upon material substances alone to produce; and yet the contrary was the fact in this case, and the solution must be sought for in those amazing powers of the will and imagination, which in our present state are so restrained and limited, but which in our disembodied state are at full liberty and much more powerful and elevated. The individual, supposing himself awake, acted as if he had been so; and this idea alone was sufficient to enable him to appear in his natural shape and customary apparel, and in short to produce the effects described. This subject will be found more fully developed by our author in the subsequent pages of his work. It leads however to the inference, that in connected and striking dreams there may be occasionally more reality than the individual himself is aware of. In those that walk in their sleep, the natural predisposition to the detachment of the soul is wanting, and hence the whole body is set in motion.

Stilling, in one of his later publications (Pocket-Book for the Friends of Religion, 1814), relates a similar incident, which was communica-

ted to him in a letter from Baron Von Sulza, chamberlain to the king of Sweden, dated Sóderkóping, Dec. 4, 1812. The baron writes as follows :—

"I had been paying a visit to one of my neighbors, on the 24th June, 1799, and returned home about midnight, at which time it is so light in Sweden, in the summer season, that one can see to read the smallest print. On arriving at our estate of Dienstdorp, my father met me before the gate of the courtyard, in his customary clothes, with a stick in his hand, which my brother had ornamented with carved work. It was very light, and I saw everything clearly; I was not afraid, for I really believed it was my father. I saluted him, and conversed a long time with him. We then went together into the house, and upon the level floor into the room; on entering which, I saw my father quite undressed, lying in bed in a profound sleep, and the apparition had disappeared. He soon awoke, and regarded me with an inquiring look. 'My dear Edward,' said he, 'God be thanked that I see you again, for I was much troubled on your account in a dream; for it seemed to me that you had fallen into the water, and were in danger of drowning.' I was greatly astonished at finding my father asleep in bed, and regarded the apparition as a forerunner of his approaching death; but he lived three years after this event. I now told him what had happened to me—that he had appeared to me, and that I had spoken with him on several subjects: on which he replied that *this had often occurred to him*. It is also remarkable, that, having gone to the river the same day, with the friend whom I was visiting, in order to catch crabs, I was really in danger of falling into the stream.

"I testify, upon my soul, that all this is truth; and if you publish this account, let it be done in my name, for I am not ashamed of confessing the truth. I know of many occurrences connected with the world of spirits, which are so certainly proved that they can not be doubted of; and if it will give you pleasure, I will relate them to you. We will leave freethinkers to laugh, and the superstitious to be terrified; but we know that it is very useful to the inquirer after truth, and to the true Christian, to become more intimately acquainted with the world of spirits. In former times, people believed too much; but at present, in this dreadful age, everything that bears the name of faith is extinguished," &c.

"If any one should suppose," continues Stilling, "that Baron Von Sulza is a follower of Swedenborg, I can assure him that he is not: he belongs to no sect or party, and is nothing more than a pious and orthodox Lutheran.

"This Swedish narrative belongs to that class which proves that the inward man, the soul — which consists of a rational spirit, and an ethereal covering, with which it is closely united — can leave the body for a short time, in certain individuals whose organization is disposed for it, and then return to it again. I have been railed at, ridiculed, and calumniated, on account of the remarkable American tale related in my theory; and yet it is all true, and founded in the nature of man. I could adduce a multitude of incontestable proofs. It is one of the most remarkable phenomena of the present age, that not only rationalists, believers in natural religion, and free-thinkers, but also occasionally orthodox Christians, oppose with all their might the narrating of such occurrences: they will not even have them spoken of, and on no account made public. I here ask — solemnly, boldly, and courageously, in the presence of God — *Why not?* If the Lord permits anything of an uncommon and remarkable nature to present itself to our senses, are we not at liberty to inquire what the Governor of nature intends by it? When stones fall from heaven, or when any novelty is discerned in the three kingdoms of nature, or in the sky, or, generally speaking, in the material world, with what ardor and with what efforts do naturalists labor to come to the bottom of it, and to make new discoveries! and that justly. But as soon as apparitions from the supersensible or spiritual world are spoken of, every one is up in arms against it; they will neither hear, see, nor refute, but only rail and ridicule. *What may be the true cause of this incomprehensible conduct?* They say, it is in order to prevent superstition from spreading! But is that superstition when I see or sensibly feel something that is uncommon, or that is opposed to my rational system, and I am then convinced and believe it? It is *then* superstition when I abuse such appearances, and apply them to something to which they do not belong.

"The true reason, with reference to the professors of the fashionable philosophy of the day, is the conviction *that their whole system is false, if apparitions of spirits really occur;* and when orthodox Christians combat it, the reason is, *because it is opposed to the articles of faith to which they have subscribed.* But ought articles of faith to contradict the truth?

"It is remarkable that even a celebrated heathen quotes an instance of one whose soul left the body for a season and was able to return to it again. A very dear and learned friend wrote to me on the 2d June, 1812, as follows: —

"'Before I receive another letter from you, I note down for you

the following passage, relative to the existence of the soul out of the body, from Plin. Hist. Nat. vii. 53; by which it is to be observed that this Pliny the elder was attached to the Epicurean opinion of the dissolution of the soul at death, and consequently was very impartial in this case. He says: 'We find among others an instance, that the soul of Hermotimus of Clazomene was wont to forsake its body and wander about, and, by means of its wanderings, bring intelligence of many things at a distance, which none could know but such as were present at them, during which his body lay half dead; until his enemies (who were called Cantharites) burnt it, and thus cut off the retreat of the returning soul.' So far Pliny.

"What Paul relates in 2 Cor. xii. 2, with reference to his being caught up into the third heaven, is also remarkable in this respect; in so doing, he makes use of the words, 'Whether in the body or out of the body, I can not tell: God knoweth.' Whence so much is evident, that the highly enlightened apostle regarded it at least as possible that the soul could leave the body for a season and return to it again. Therefore, that which was not objectionable to this planter of Christianity among the heathen, ought also not to be so to us.

"I regard it as highly necessary, in these critical times, to draw the attention of the public to such like uncommon and singular phenomena, in order that they may be upon their guard against the deceitful signs and wonders which are to be expected in the coming years.

"It is already bad enough that there are, here and there, persons who naturally fall into this state, and mislead many good and pious people to the most shocking enthusiasm and fanaticism; but when this dangerous matter is multiplied by art and abused to injurious purposes, a hell upon earth must arise from it: and what is to be particularly lamented is the appearance of sanctity that envelops such persons; so that even true Christians are deceived by it, being dazzled by a false light, and, unless the Lord has compassion upon them, are plunged into perdition."

Stilling concludes his observations with the following remarkable words: "Verily a time will come when my theory of Pneumatology will be brought forth from dusty corners, and I shall be thanked for having written it. Dear friends and readers! I beg of you, for the sake of the mercy of God, not to regard me as an enthusiast, who carries the matter too far; for I speak the words of truth and soberness, and time will justify me, even as it has hitherto done. Let us faithfully persevere in watching and prayer; and, whatever may happen, we shall be safe."

NOTE IV.—Page 51.

The account given by M. Nicolai of the appearances he saw while in a state of indisposition, is so remarkable, that we here insert it, as a striking evidence of the effects of a physically-disordered imagination. His statement is as follows:—

"During the latter ten months of the year 1790, I had experienced several melancholy events, which deeply affected me, particularly in September, from which time I suffered an almost uninterrupted series of misfortunes, which afflicted me with the most poignant grief. I was accustomed to be bled twice a-year; this had been done on the 9th of July, but was omitted to be repeated at the end of the year. Less blood had consequently been evacuated in 1790 than was usual with me; and from September I was constantly occupied in business which required the most unremitted exertion, and which was rendered still more perplexing by frequent interruptions.

"In January and February of the year 1791, I had the additional misfortune to experience several unpleasant circumstances, which were followed, on the 24th February, by a most violent altercation. My wife and another person came into my apartment, at ten o'clock in the morning, in order to console me; but I was too much agitated, by a series of incidents which had most powerfully affected my moral feelings, to be capable of attending to them. On a sudden I perceived, at the distance of about ten paces, a form like that of a deceased person. I pointed at it, asking my wife whether she did not see it. It was but natural that she should not see anything: my question, therefore, alarmed her much, and she sent directly for a physician. The phantasm continued about eight minutes. I grew at length more calm, and, being extremely exhausted, fell into a restless slumber, which lasted about half an hour. The physician ascribed the apparition to violent mental excitement, and hoped there would be no return; but the violent agitation of my mind had in some way disordered my nerves and produced further consequences, which deserve a more minute description.

"At four o'clock in the afternoon, the form which I had seen in the morning reappeared. I was by myself when this happened, and being rather uneasy at the incident, went to my wife's apartment; but there, likewise, I was followed by the apparition, which, however, disappeared at intervals, and always presented itself in a standing posture. About six o'clock, there appeared also several walking figures, which had no connection with the first.

"I can not assign any other cause for all this than a continued rumination on the vexations I had endured, which, though calmer, I could not forget, and the consequences of which I meditated to counteract. These agitations occupied my mind three hours after dinner, just when digestion commenced. I consoled myself, at length, with respect to the disagreeable incident which had occasioned the first apparition but the phantasms continued to increase and change in the most singular manner, though I had taken the proper medicines, and found myself perfectly well.

"When the first terror was over, as I beheld these phantasms without great emotion, while taking them for what they really were—the remarkable consequences of an indisposition—I endeavored to collect myself as much as possible, that I might preserve a clear consciousness of the changes that should inwardly take place in me. I observed these phantasms very closely, and frequently reflected on my antecedent thoughts, to discover, if possible, by means of what association of ideas exactly these forms presented themselves to my imagination. I thought at times I had found a clew; but, taking the whole together, I could not make out any natural connection between the state of my mind, my occupations, train of thoughts, and the multifarious forms which now appeared to me and then again disappeared. After repeated and close observations, and a calm examination, I was unable to form any conclusion relative to the origin and duration of the different phantasms which presented themselves to me. All that I could infer was, that while my nervous system was in such an irregular state, such phantasms would appear to me as if I actually saw and heard them; that these illusions were not modified by any known laws of reason, imagination, or the common association of ideas; and that probably other people, who may have had similar apparitions, were exactly in the same predicament. The origin of the individual forms which appeared to me was, undoubtedly, founded on the state of my mind; but the manner in which it was thus affected, will probably remain as inscrutable as the origin of thought and reflection.

"After the first day, the form of the deceased person no longer appeared, but in its place many other phantasms, sometimes representing acquaintances, but mostly strangers. Those whom I knew consisted of both living and deceased persons, but the number of the latter was comparatively small. I observed that persons with whom I daily conversed did not appear to me as phantasms, these representing chiefly persons who lived at some distance from me. I attempted to produce, at pleasure, phantasms of persons whom I knew, by atten-

tively reflecting on their countenance, shape, &c.; but distinctly as I recalled to my lively imagination the respective shapes of these persons, I still labored in vain to make them appear to me as phantasms, though I had before involuntarily seen them in that manner, and perceived them some time after, when I least thought of them. These phantasms appeared to me, contrary to my inclination, as if they were presented to me from without, like the phenomena of nature, though they existed nowhere but within my mind. I could at the same time plainly distinguish between phantasms and real objects; and the calmness with which I examined them enabled me to avoid committing the smallest mistake. I knew exactly when it only appeared to me that the door was opening, and a phantasm entering the room, and when it actually opened and a real person entered.

"These phantasms appeared to me equally clear and distinct at all times and under all circumstances — both when I was alone and when I was in company, as well in the day as at night, and in my own house as well as abroad. They were, however, less frequent when I was in the house of a friend, and rarely appeared to me in the street. When I shut my eyes, these phantasms would sometimes disappear entirely, though there were instances when I beheld them with my eyes closed; yet, when they disappeared on such occasions, they generally reappeared when I again opened my eyes. I conversed occasionally with the physician and my wife respecting the phantasms which surrounded me at the moment. They appeared more frequently walking than at rest, nor were they constantly present. They frequently did not appear for some time, but always reappeared for a longer or a shorter period, either singly or in company: the latter, however, was most often the case.

"I generally saw human forms of both sexes; but they usually seemed not to take the smallest notice of each other, moving as in a market-place, where all are eager to press through a crowd. At times, however, they seemed to be transacting business with each other. I also repeatedly saw people on horseback, dogs, and birds. All those phantasms appeared to me in their natural size, and as distinct as if alive, exhibiting different shades of carnation in the uncovered parts, as well as different colors and fashions in their dress, though the colors seemed to me somewhat paler than in real nature. None of the figures appeared particularly terrible, comical, or disgusting; most of them being of an indifferent shape, and some having a pleasing appearance. The longer these phantasms continued to ap-

pear, the more frequently did they return, while at the same time they increased in number.

"About four weeks after their first appearance, I began also to hear them speak. They sometimes conversed among themselves, but more frequently they directed their discourse to me. Their speeches were commonly short, and never of an unpleasant tenor. Several times I saw beloved and sensible friends of both sexes, whose addresses tended to appease my grief, which had not wholly subsided. These consolatory speeches were in general addressed to me when I was alone: sometimes, however, I was accosted by these consoling friends while in company—even while real persons were speaking to me. These consolatory addresses consisted sometimes of abrupt phrases, and at others they were regularly connected.

"Though both my mind and body were in a tolerable state of sanity at this time, and these phantasms became so familiar to me, that they did not cause me the slightest uneasiness: I even sometimes amused myself with surveying them, and spoke jocularly of them to the physician and my wife; yet I did not neglect to use proper medicines, especially when they began to haunt me the whole day, and even at night as soon as I awoke.

"At last it was agreed that leeches should be again applied to me, as formerly, which was accordingly done on the 20th April, 1791, at eleven o'clock in the morning. No one was with me besides the surgeon, but during the operation my chamber was crowded with human phantasms of all descriptions. This continued without interruption, till about half-past four, just when my digestion commenced. I then perceived that they began to move more slowly; soon after, their colors began to fade; and at seven o'clock they were entirely white, and moved very little, though the forms were as distinct as before, growing, however, by degrees more obscure, yet not fewer in number, as had generally been the case. The phantasms did not withdraw, nor did they vanish, which previous to that time had frequently occurred. They now seemed to dissolve in the air, while fragments of some of them continued visible a considerable time. About eight o'clock the room was entirely cleared of my fantastic visiters.

"Since that period, I have felt, twice or three times, a sensation as if these phantasms were going to reappear, without, however, actually seeing anything. The same sensation surprised me just before I drew up this account, while I was examining some papers relative to these apparitions which I had drawn up in the year 1791."

NOTE V.—Page 8.*

The doctrine here advanced by our author will be, doubtless, new and strange to many, from its not forming part of any protestant creed, nor being ever brought forward in an English pulpit. It is, however, clearly contained in the Holy Scriptures, although all our protestant translators, with one accord, have studiously avoided every expression in their versions which could betray or give countenance to it. Yet it is a subject of so much importance, with reference to the real state of every individual after leaving this world, that it is deserving of the most rigid and candid investigation; for if it be found to be correct and scriptural, the views that are generally entertained of the future state of the soul will be proved to be false and ill-founded. We therefore subjoin the whole of our author's defence of this doctrine, extracted from his apology for the present work, occasioned by its being prohibited by the council of Basle, and also in the kingdom of Wirtemberg, where every copy of it was ordered to be delivered up.

"There is no need of the Bible, nor of a divine revelation, to prove, and even mathematically demonstrate, that the earth is hollow within, or contains a spacious concavity, which is obvious, if we consider, that, at the creation, the earth was first of all a '*Thohu vapohu*,' a waste and void mass of earth and water, deeply covered with the latter (Gen. i. 2). In this state it did not revolve upon its axis, consequently all the heavier parts sunk toward the centre. The heaviest substances,

* We are satisfied that there is a great scriptural and philosophical truth involved in the author's argument, in the present note, in regard to an intermediate state; while, at the same time, we much more than distrust the soundness of his interpretation of many passages of the Sacred Oracles which he adduces in its support. If they have any application at all to the point in question, we must still say of several of them, that the reference is so remote and inappreciable that nothing but a superstructure of fancy can be built upon them. This remark holds especially of all those which he regards as implying a locality in the centre of the earth, whither recent souls, on their departure from the body, are consigned, in order there to undergo the purifying process of which he speaks. On his own principles, it is difficult to conceive what relation an immaterial spirit can have to any determinate region of space, since the mind is itself its own heaven or hell. The true idea to be formed on this head is an idea of *state*, and not of *place*. Hades is properly the name given to the state intermediate, not between death and a fancied resurrection and judgment at the end of the world, but between heaven and hell, where the dominantly evil come into the sphere of influences which gradually divest them of all good and prepare for them hell; and where the dominantly good, in like manner, lay aside their remaining evils and become qualified for admission to the interior joys of heaven. But all this is wholly independent of locality.—Ed.

stone and earth, were there; the lighter—for instance, water—above, upon the circumference. The earth then began to move like a wheel upon its axis. Now, every one who is acquainted with the great Sir Isaac Newton's theory of the universe, or has ever attended lectures on physiology, must know that all masses—consisting of solid and fluid, light and heavy materials, as is the case with this earthly globe—as soon as they receive a rotatory motion and revolve rapidly, must experience a total change; for by this revolution all substances receive a centrifugal power, in proportion to the weight of the revolving mass, but which continues to decrease with their distance from the centre, till it stands in equal proportion to the centripetal force. On this account the heaviest parts of the earth, such as rocks, mountains, and the various kinds of earth, must remove the furthest from the centre, and form the outermost shell and the bottom of the sea; below this outer rind is water, perhaps also continents, in some places islands, then dense atmospheric air; still nearer to the centre, a more refined atmosphere; and in the centre of the earth, probably a dark ball of fire. This is so physically just that no scientific person can doubt of it; for the revolution of the earth is so rapid, that under the equator it is equal to about two hundred and twenty-five German miles (one thousand English) per hour, and with us about one hundred and fifty such miles, because we are from forty to forty-one degrees nearer the north pole: that is, from the place in which I am at present, I advance in one hour, with all the objects that surround me, on the earth's surface one hundred and fifty German miles in an easterly direction. But if the progress of the earth round the sun be added to the calculation, it will amount to perhaps several thousand miles. An astronomer will fully understand me, and testify that what I say is true and according to nature. This rapid revolution renders it impossible for any heavy substances to remain in the vicinity of the earth's centre: they must all fly off from it in proportion to their gravity; and those bodies which have the least solidity, such as fire and the particles of light, assume an orbicular shape in the midst. We do not need a divine revelation to be assured of this, but merely a physical and cosmological knowledge.

I certainly can not prove from physiology and cosmogony, that hell and hades are in this inward concavity of the earth, and that the latter extends, through the shell of the earth and through our atmosphere, up to heaven above, in pure ether, to the residence of the blest. But we will see what the Bible says of it.

In Proverbs v. 5, it is said, "Her feet [those of a meretricious

woman] hasten down unto death: her steps take hold on *sheol*." The Septuagint here translates the Hebrew *sheol* by the Greek word *hades*. Both signify the gloomy, silent receptacle of the dead, and not always, but rather very seldom, hell. Luther (as well as our English translators) translated both words almost always "hell," and at other times "grave;" but this is not correct and causes mistakes. In the passage quoted above, it signifies the place of torment in hades, which we call "hell." The word "down" shows that this melancholy abode is deep in the earth.

Further, Isaiah v. 14: "Therefore [because the Israelites had carried their transgressions to such an excess], *sheol* [the Septuagint again translates hades] hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it."

There is no doubt that here the place of torment in hades, or hell, is meant, and that this is deep in the earth.

Again, we find in Isaiah xiv. 9–19, a passage which belongs to the most awfully sublime of the whole Bible. I will translate it very minutely and subjoin it:—

Verse 9: "*Sheol* in the deep was excited on thy account to go forth to meet thee when thou camest. For sake of thee, the giants were awakened; all the goats of the earth, and caused that all the kings of the heathen, rose up from their seats."

The subject here is that great and cruel conqueror, the king of Babylon, and his reception in *sheol*, or hades. It is beyond a doubt that here again the place of the damned in hades is meant; and that this place is below, in the depth of the earth.

Verse 10: "They all together [the giants, the goats, and the kings of the heathen] begin and say unto thee, Thou art become impotent as we; thou art become like unto us."

Verse 11: "Thy loftiness is cast down into *sheol*, with the sound of thy lute: worms shall now become thy couch, and worms shall be thy covering."

This has probably reference to the corruption of his body in the grave.

Verse 12: "How art thou fallen from heaven, thou brilliant star! thou son of the morning! Thou art cut down to the ground, thou that didst weaken the princes of the people."

Verse 13: "Yet thou thoughtest in thine heart, I will ascend up to heaven; I will elevate my throne above the stars of God; yea, I will set myself on the mount of assembly, on the sides of the north."

That is, thou didst intend to prepare thee a seat on the north side of the temple at Jerusalem, where afterward Fort Antonia was erected, which commanded the temple.

Verse 14: "I will ascend up to the heights of the thick clouds, and make myself equal to the Most High."

Verse 15: "Yet hast thou been cast down into sheol, to the sides of the pit."

These words, "to the sides of the pit," are literally translated from the Hebrew; for אל ירכתי בור, *ell jarkethei bor*, mean *ad latera foreæ*. The Septuagint, however, says, εἰς τὰ θεμέλια τῆς γῆς, *into the foundations, the bottom, the deepest place of the earth;* and this is also really the proper sense of the words: the king of Babylon was to be brought down into the deepest place of the earth's concavity—into *sheol*—that is, into its centre.

Verse 16: "Those that see thee shall narrowly look upon thee, consider thee, and say, Is this the man that made the earth to tremble and the kingdoms to quake?"

Verse 17: "That made the earth a desert, and demolished its cities; that suffered not his prisoners to go home?"

Verse 18: "All the kings of the heathen together repose in honor, every one in his house."

Verse 19: "But thou art cast out of thy grave, like an abominable branch," &c.

Now, can any one still doubt whether the Bible contains what I have asserted, that the earth is inwardly hollow, and that hell is in the midst of it?

Although it be superfluous, yet I will here quote some additional passages. In Job xi. 8, Zophar says, "He [that is, God] is higher than the heaven; what wilt thou do? *Deeper than sheol*, what canst thou know?"

Chap. xxvi. 6: "Sheol is uncovered before him" (God). And David says in the 139th Psalm, 8th verse: "If I ascend up to heaven, thou art there; if I make my bed in sheol, there thou art also."

But that sheol, or hades, contains not only the place of the damned, but is also the receptacle of all departed souls—or rather was so till Christ proclaimed to the Old Testament saints, the day after his crucifixion, their redemption, and conducted them in triumph over death and sheol to his glory—is proved by the following passages:—

In Genesis xxxvii. 35, the patriarch Jacob says to his children, who sought to comfort him, on the (supposed) death of his son Joseph, "I shall go *down* with sorrow into sheol to my son." There can be no

reference here to the grave, for he believed that Joseph was devoured by wild beasts; and equally as little to hell, for Jacob and Joseph did not belong there: he speaks, therefore, of the receptacle of the dead (hades), where the pious were also obliged to wait, though in a state of rest and inward peace, for their eventual salvation.

Job, the patient sufferer, says (chap. xvii. 13): "Though I wait long, yet is sheol [hades] my house, and my bed is made in darkness." That is, my soul shall abide in hades, and my body rest in the gloomy grave. Job went not to hell, and consequently it means the place of rest in hades.

Again, in Psalm lxxxix. 49: "Who is there that liveth and shall not see death? Who can deliver his soul from the hand of sheol?"

That is, every one must die; nor can any soul withdraw itself from hades: thither all the pious as well as the impious must go; but with this great difference, that the former depart to a blissful state of rest, the latter to eternal torment.

Further, Eccles. ix. 10: "Whatsoever thy hand findeth to do, do it with all thy might; for in sheol, whither thou art going, there is neither work, nor device, nor reflection, nor wisdom."

That is, do here what is incumbent upon thee without delay: for beneath, in sheol, or hades, thou canst no longer do anything; there everything is wanting.

And in Isaiah xxxviii. 10, King Hezekiah complains in his sickness and says: "Now must I descend to the gates of sheol." Hezekiah was a pious king, and the place of the damned can not here be meant.

Let it always be observed, that the Hebrew word sheol, and the Greek term hades, have the same meaning, and signify the receptacle of departed spirits.

These are the testimonies of the Old Testament: let us now also examine what the New Testament says on this subject. In this part of the Bible, which is written in Greek, the Hebrew word "sheol" no longer occurs; but its equivalent, "hades." Here it is particularly remarkable, that the place of torment in hades is generally called "gehenna," as will be found in the sequel. The Greek word geënna, or gehenna, comes from the Hebrew Ge Hinnom, the valley of Hinnom. This valley, which lies to the south of Jerusalem, divided Mount Zion from Mount Gihon. During the period of the idolatry of the Israelites, children were burnt in it, at a place called Tophet, in honor of Moloch: this made this valley a place of horror and abhorrence, and afterward an emblem of the place of torment in hades. This is what is properly called hell.

Christ says, in Matt. xvi. 8: "Thou art Peter, and on this rock will I build my church, and the gates of hades shall not prevail against it."

That is, the church which Peter founded at Jerusalem on the first day of Pentecost, and in the following days, shall not be overcome by all those that go in and out of the gates of hades; and these are wicked angels and the souls of men. This is an incontestable proof that the real followers of Christ have to strive against the world of spirits, as is also certain and evident from Ephesians vi.

Our Lord says, in Luke x. 15: "And thou, Capernaum, that art exalted to heaven, thou shalt be cast down into hades." This is a metaphor, and signifies that Capernaum was a flourishing city, which had, besides, the unspeakable happiness of being the frequent residence of the Redeemer of the world; but should be cast down into the abyss of misery, on account of its evil doings. By the way, it is evident that Christ, who is Truth itself, places hades in the depth of the earth.

Remarkable, and suitable to my purpose, is the passage in Luke xvi. 24. Christ here says of the rich man: "And in hades he lifted up his eyes, being in torment." But of this parable I shall be obliged to speak in the sequel.

The word "gehenna" occurs in the following passages:—

Matt. v. 22: "But he that says, Thou fool! shall be in danger of the fire of gehenna." Ver. 29, 30: "It is better that one of thy members perish, than that thy whole body be cast into gehenna." Chap. xxiii. 15: "Wo unto you, Scribes and Pharisees! you make proselytes, and afterward sons of gehenna of them." Verse 33: "Ye generation of vipers, how will ye escape the judgment of gehenna?" &c. The apostle James says of the tongue, that "it is set on fire of gehenna."

It seems probable to me, that by the fiery gehenna must be understood the place of torment in sheol, or hades, which is in the centre of the earth. But I hasten further.

I have now proved that hades commences at the concavity of the earth, and have still to show that it extends through the outer shell, and through the atmosphere, up to pure ether, and borders on the abode of the blest; that is, on heaven. Many places testify that this abode of the blest is on high, in heaven; and no one doubts that Christ was lifted up in a cloud and ascended to heaven. I can not, however, prove from the Bible that the space which extends from the gehenna, in the centre of the earth, up to the heaven of the blest, is occupied by

hades; yet I could prove it from the testimony of souls that have reappeared after death, and from the testimony of magnetized and other persons, who all agree in it; but these testimonies would not be received. It is unpleasant for me that I *dare not* prove it, because some family or other would always be placed in a painful situation by so doing: and therefore they are not willing that such things should be made public: otherwise I could adduce official documents respecting several apparitions, which were in reality strictly investigated, and the apparitions found to be true. But if hell and the damned be in the centre of the earth, and heaven with its blest inhabitants be above in ether, it is only credible that the space between both extremes is filled with souls, which are nearer to the one or the other extreme, according to the degree of their morality, virtue, and piety. And, generally speaking, this is not a point that can have any influence on the actions of men, and is, therefore, a matter of perfect indifference.

No one who is acquainted with the subject will deny that my doctrine of hades, or a purification after death, was the general doctrine of the Christian religion or the Universal Church, from the first period of the church down to the Reformation. But when the Romish church afterward made a purgatory of it, from which any one could be released by masses for his soul, which were dearly paid for, the reformers were quite in the right in banishing purgatory from their creed; but they ought to have retained the doctrine of the primitive churches, of the continued operation of Christ's work of redemption after death. This I shall afterward prove.

The passages that are adduced to show that the wicked after death go immediately to hell, and the righteous to heaven, and that, consequently, there is no intermediate state, are the following:—

The first I will mention is the beautiful and instructive parable of the rich man, in Luke xvi. 19–31. Our Lord here relates, that Lazarus died, and was carried by angels (mark!) into Abraham's bosom: that is, into the place of rest and peace in sheol, or hades, where Abraham with all the Old Testament saints abode, as I have already copiously proved. The rich man also died and was buried. The Lord now expresses himself verbatim as follows: "And in hades he lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom," &c.

The rich man was, therefore, in the place of torment in hades, and Abraham likewise in hades, but at a great distance from the rich man, and in a state of blessedness; and thus he was perceived by the rich

man *on lifting up his eyes.* Abraham's abode was therefore much higher; which is again a hint that hades ascends upward out of the earth. The poor wretch now begged for some alleviation of his misery; but this the patriarch mildly refused, and added the excuse that there was between them a great gulf—χάσμα μέγα, *hiatus magnus*—which could not be passed from any quarter, &c.

It does not follow at all from this parable, that departed souls pass immediately after death to the place of their final destination—either heaven or hell—for both were in hades, only at a great distance from each other. But now, after the ascension of Christ, after he has taken possession of the kingdom, and prepared the mansions for his people, all the saints of the Old Testament are with him; and all those that die in true faith in him, and who are redeemed and purified by his blood, come not into condemnation, but instantaneously enter into the joy of their Lord: as I have stated at length in all my writings, whenever this subject was treated of. I have never denied that rewards and punishments commence immediately after death; at present, we are only treating of the places, heaven, hades, and hell.

The instance of the penitent thief—to whom Christ said, "Verily, verily, this day shalt thou be with me in paradise"—is also brought forward against this doctrine, and is intended to prove that the thief, immediately after death, entered into the real heaven, the mansion of the blest, and enjoyed the vision of God. But this is incorrect: he went where Christ also went the same day, immediately after death—to hades—to the place of rest and peace, where the fathers of the ancient covenant abode. The Jews, in the time of Christ, called this place "paradise," even as they called the place of torment in hades, "gehenna." It is evident that, by the term paradise, Christ did not understand the first heaven, in which is the throne of God, from what he said to Mary of Magdala after his resurrection (John xx. 17): "I am not yet ascended to my Father," &c. Therefore, when Christ said to the thief, "To-day shalt thou be with me in paradise," seeing that after his resurrection he was still not in heaven, but had *descended into the lowest parts of the earth* (Ephes. iv. 8), consequently into hades, it naturally follows that the thief accompanied him thither, and was there prepared for full felicity. Paul was also caught up into paradise (2 Cor. xii.), where he heard unspeakable words: he calls it the third heaven—consequently, it was not the first—where the vision of God is enjoyed. Finally, Christ also mentions paradise in Rev. ii. 7. Those that overcome of the Ephesian Church shall eat of the fruit of the tree of life in paradise. Those of Smyrna shall be delivered

from the second death. They of Pergamos shall eat of the hidden manna. The Thyatirans obtain power over the heathen. The Sardians wear white priestly garments. The Philadelphians are made pillars in the temple of God; and the Laodicean conquerors shall even sit on the throne of the Father and the Son, upon the throne of all worlds. Observe this important gradation: as the church militant, from the apostles' time downward, increases in inward strength and illumination (I mean with reference to true believers), and as the conflict with the kingdom of darkness becomes more difficult, the greater will be the reward of the victors. Eating of the fruit of the tree of life in paradise is something much inferior to wearing white priestly garments, or being pillars in the temple of God, or sitting with Christ upon the throne of all worlds. Consequently, paradise is the outer court of heaven, the eternal morning. Oh, happy he who obtains even this region for his abode!

Another passage is that in Rev. xiv. 13: "Blessed are the dead that die in the Lord, from henceforth." But this is not at all applicable, as I have stated in my theory, and as I have also observed above, that the souls of the righteous are, at death, immediately received by angels and conducted to the regions of bliss.

Besides, I must also mention, that the passage in question has by no means the sense which is generally attached to it; but its meaning is, From the time of these great troubles, which are announced, from *henceforth*, blessed are *those* that die in the Lord; for they are taken away from the evil to come; they enter into peace, and their works follow them.

There are some who can not comprehend how it is possible that a soul can continue for centuries in hades, without advancing further: as, for instance, the White Lady, who must now have wandered about for three and a half centuries.

In reply, I ask if it be more easy to comprehend how the great multitude of civilly good, honest individuals, who have troubled themselves little about Christ and his religion during their lives, and only practised its outward rites because others did so; that these, after death, should be immediately condemned to the endless torments of hell? Into heaven, the kingdom of love and humility, they can not possibly enter. Whither, then, shall they go? How can the God of love, of infinite love, who is willing that all men should be saved, permit that mankind, because of the neglect of a span's length of time, should be tormented infinitely, to all eternity? The case is different with daring and wicked sinners, who heap up one vice upon another.

This middle class of men, who are neither fit for heaven nor hell, ought to take serious warning from the White Lady and others in a similar situation, together with all that is appalling in hades, in order that they may repent and be converted; for although they are not referred to these things as the means of conversion which are provided by religion, yet still they may, at the same time, derive benefit from them.

I conclude this subject with adverting to a few more passages, which are supposed to controvert the doctrine of an intermediate state. These are—Heb. ix. 27: "It is appointed unto men once to die [not frequently], and after that [μετὰ δὲ τοῦτο] the judgment."—"Thus Christ was once offered," &c. "He shall appear the second time to punish and reward"—that is, to judgment. Here there is not a word said about judgment immediately following death; but the sense is this: "as man has two important epochs, in which his eternal destiny is decided—that is, his departure from this world, and the last judgment—so Christ has also his two epochs, his mediatorial death on the cross, and his majestic return to judge the living and the dead. In other respects, hades, as a place of amendment and purification, is truly a heavy judgment upon a soul that has here neglected its salvation!"

It seems almost superfluous to add anything to these clear and conclusive, scriptural and rational, proofs of the existence of an intermediate state between heaven and hell, which is the abode of multitudes—between the death of the body and the last judgment; particularly as it is a subject upon which some of the most celebrated divines of various persuasions in our own country agree, and is so pointedly confirmed by every authentic apparition of departed spirits. We may, however, be allowed to observe, what every schoolboy is acquainted with, that, in the Grecian and Roman mythology, by the term hades was understood the state into which every soul entered immediately after leaving this world, before it was called up to judgment to receive its final destination, either to Tartarus or the Elysian fields. Thus the idea which these heathen nations had of it, strikingly corresponds with that which is given of it in this work. It is also notorious, that, even to the present day, the Jews understand by *sheol* a place of purification, through which they all must pass, and continue there a year and a day, according to their superstitious notions, before they can be admitted into paradise. It is, therefore, very obvious that these words must have been used by the sacred writers in the sense

abovementioned, and not to imply a place of everlasting torment, or merely the burial-place of the body, as the present versions of scripture lead the reader to suppose.

The point being, therefore, thus clearly established, the inferences to be drawn from it will be found to be most solemn and important.

I. It rectifies our views with regard to a future state.

There is scarcely an individual to be found, however profligate may have been his life, and however multiplied his transgressions (unless under the horrors of a guilty conscience), who believes himself worthy of hell, and who does not pacify his mind with the idea of the mercy of God, and the hope of some happier state after death. And this is more especially the case with those who, though they are destitute of real religion, have not to reproach themselves with any gross vices, or have perhaps laid them aside, when more advanced in years, and look upon them in the light of youthful follies and juvenile indiscretions. They can not conceive that they have committed any crime of such enormity as to subject themselves to everlasting torment; and being ignorant of any other state than heaven and hell, naturally persuade themselves that at death they will be received into the former, however unfit for it they may be in reality; which belief, it is to be feared, tends much to confirm them in this awful delusion. And finally there are others, who, having been awakened and partially converted, make themselves sure, and are assured by others, that when they leave this world, the highest honors, and dignities, and glories of heaven, await them, though many a secret lust and sensual desire still predominates in their souls, which they fondly, but vainly, expect to lay aside with their bodies. All these characters may here learn what will be their real state and situation after death, if they continue in their present condition; for the whole of what has been said upon the subject of hades in this book, and the apparitions of which it gives an account, are a pointed and practical comment upon those solemn words, "Without holiness no man shall see the Lord."

II. It justifies the dealings of God with his creatures.

The skeptic and the irreligionist can never be brought to believe the existence of a place of torment, according to the view generally given of it, being unable to reconcile it with their ideas either of the mercy or justice of God; and it is, therefore, to them a constant stumbling-block: while the injudicious reference so frequently made by some to the torments of the damned, against whom they include all who are not exactly of their own opinion in matters of faith, only excites their derision and contempt. But no candid inquirer after truth

can refuse his assent to the self-evident proposition, that according as a man has lived in this world will be his state in the next; that if he has here neglected and rejected the light and grace of God so freely offered him in the gospel, he will naturally and necessarily be deprived of them after death, and reap the fruit of his sensual and godless life in the utter destitution of holiness and consequent blessedness hereafter. It is here also clearly evident that not the mere outward fulfilment of any acts of devotion, nor any set of religious notions and opinions, with whatever name they may be dignified, nor however orthodox and scriptural they may be, will be of any avail, except in so far as they have produced a change of heart and have influenced the man's life and conduct. "What a man soweth, that shall he also reap." Such is the righteous decision of the just and infallible Judge. The degree of our happiness or misery, after death, will be in exact correspondence with our state of spiritual or worldly mindedness on leaving this world.

III. It furnishes a most powerful incitement to a religious life, and to increasing diligence in the path of holiness.

There are those who affirm that the open promulgation of such a doctrine would produce an effect precisely the reverse, and tend to encourage men to continue at a distance from God, and in the enjoyment of the pleasures of the world. But the writer of this note must say, from his own experience, that the more he has investigated the subject, the more deeply has he felt the infinite importance of eternal things, and the necessity of making them the chief object of his thoughts, desires, and pursuits, if by any means he may enter *here* into that rest which remaineth for the people of God, and at death be found worthy, through grace, of being immediately received into those mansions of peace and blessedness which Christ has prepared for them that love him. He does not, however, deny that there may be some who would pervert this doctrine to their own destruction; but this has been the case with the truths of Scripture in every age, and still takes place, even in those who know of no other state awaiting them than that of eternal misery. Such characters he would, however, affectionately warn, not to heap up to themselves wrath against the day of wrath, and revelation of the righteous judgment of God; but let the serious consideration of this subject induce them to "seek the Savior while he may be found, and to call upon him while he is near; and, by forsaking their wicked ways and unrighteous thoughts, return unto the Lord, that he may have mercy upon them, and to our God, that he may abundantly pardon them."

NOTE VI.—Page 55.

In Stilling's "Pocket-Book for the Friends of Religion," 1809, this anecdote is related more circumstantially. He says:—

"I am acquainted with a Russian gentleman of rank, who fills a respectable office, but is at the same time a highly-enlightened Christian, and, generally speaking, an excellent man. This gentleman told me that he was well acquainted, and on intimate terms, with the Russian embassador, who resided many years at Stockholm, during Swedenborg's time. This embassador and Swedenborg often met together; he had often seen the latter in his trances, and had learned wonderful things from him. The manner in which Swedenborg assisted a certain widow to find her receipt, and regarding which he has been accused of deception, took place in reality as follows: A respectable man in Stockholm bought an estate of another, paid for it, and received an acknowledgment. The purchaser died soon after; and a long time had not elapsed before the seller demanded payment of the widow for the estate, threatening her that he would otherwise take possession of it again. The widow was terrified; she knew that her husband had paid for the estate, and made search for the receipt, which, however, she was unable to find anywhere. This greatly increased her fright; and as her deceased husband had been on friendly terms with the Russian embassador, she had recourse to him.

"The embassador knew from experience what assistance Swedenborg had occasionally afforded in such cases; and as the widow was not known to him, the embassador undertook the matter. He spoke, therefore, with Swedenborg, the first opportunity, and recommended the cause of the widow to him. Some days after, Swedenborg came to the embassador, and requested him to tell the widow, *that on such a night her husband would appear to her at twelve o'clock, and would tell her where the receipt lay.* However terrible this might seem to the widow, yet she was obliged to consent to it, because the paying for the estate a second time would have rendered her poor, or would even have been impracticable to her. She, therefore, resigned herself to her fate, sat up on the night appointed, and retained a chambermaid with her, who, however, soon began to fall asleep, and could by no means be kept awake. At twelve o'clock the deceased appeared. He looked grave, and as though displeased; and then pointed out to the widow the place where the receipt lay, namely, in a certain room, in a little desk attached to the wall; on which he disappeared. The

widow went the next morning to the place he had indicated, and found the receipt."

Another anecdote of Swedenborg's faculty of presentiment is inserted in the same work, which was related to the author by one who, from his piety and love of truth, must be regarded as a credible witness. "I was in Amsterdam," says this individual, "in the year 1762, on the very day that Peter the Third, emperor of Russia, died, in a company in which Swedenborg was present. In the midst of our conversation his countenance changed, and it was evident that his soul was no longer present, and that something extraordinary was passing in him. As soon as he came to himself again, he was asked what had happened to him. He would not at first communicate it; but at length, after being repeatedly requested, he said: 'This very hour the emperor Peter III. has died in his prison (mentioning at the same time the manner of his death). Gentlemen will please to note down the day, that they may be able to compare it with the intelligence of his death in the newspapers.' The latter subsequently announced the emperor's death as having taken place on that day.

NOTE VII.—Page 64.

A similar circumstance occurred to a relative of the translator's, who, having been placed, in his younger years, with a cabinetmaker, was one day working at a model, when he suddenly rose up from his seat, and, in a fit of absence, walked to the opposite end of the room. On arriving there, he began to reprove himself for thus leaving his work without any reason, and was just on the point of returning to it, when the ceiling above the place where he had been sitting, gave way, and fell immediately upon it, dashing to pieces the model, at which the moment before he had been working. The master cabinetmaker, though by no means a pious character, was deeply struck by this visible interposition of Divine Providence, and could not avoid openly ascribing the young man's wonderful escape to the true source.

NOTE VIII.—Page 79.

The following very remarkable dream is related in "The Times" newspaper of 16th August, 1828:—

"In the night of the 11th of May, 1812, Mr. Williams, of Scorrier house, near Redrath, in Cornwall, awoke his wife, and, exceedingly agitated. told her that he had dreamed that he was in the lobby

of the house of commons, and saw a man shoot with a pistol a gentleman who had just entered the lobby, who was said to be the chancellor: to which Mrs. Williams naturally replied, that it was only a dream, and recommended him to be composed, and go to sleep as soon as he could. He did so, but shortly after again awoke her, and said that he had the second time had the same dream; whereupon she observed, that he had been so much agitated with his former dream, that she supposed it had dwelt on his mind, and begged of him to try to compose himself and go to sleep, which he did. A third time the same vision was repeated; on which, notwithstanding her entreaties that he would be quiet and endeavor to forget it, he arose, being then between one and two o'clock, and dressed himself. At breakfast, the dreams were the sole subject of conversation; and in the forenoon Mr. Williams went to Falmouth, where he related the particulars of them to all his acquaintance that he met. On the following day, Mr. Tucker, of Tremanton castle, accompanied by his wife, a daughter of Mr. Williams, went to Scorrier house about dusk. Immediately after the first salutations, on their entering the parlor, where were Mr., Mrs., and Miss Williams, Mr. Williams began to relate to Mr. Tucker the circumstances of his dream; and Mrs. Williams observed to her daughter, Mrs. Tucker, laughingly, that her father could not even suffer Mr. Tucker to be seated, before he told him of his nocturnal visitation: on the statement of which, Mr. Tucker observed, that it would do very well for a dream to have the chancellor in the lobby of the house of commons, but that he would not be found there in reality; and Mr. Tucker then asked what sort of a man he appeared to be, when Mr. Williams minutely described him; to which Mr. Tucker replied: 'Your description is not at all that of the chancellor, but is certainly very exactly that of Mr. Perceval, the chancellor of the exchequer; and although he has been to me the greatest enemy I ever met with through life, for a supposed cause, which had no foundation in truth (or words to that effect), I should be exceedingly sorry indeed to hear of his being assassinated, or of any injury of the kind happening to him.' Mr. Tucker then inquired of Mr. Williams if he had ever seen Mr. Perceval, and was told that he never had seen him, nor had ever even written to him, either on public or private business; in short, that he never had had anything to do with him, nor had he ever been in the lobby of the house of commons in his life. At this moment, while Mr. Williams and Mr. Tucker were still standing, they heard a horse gallop to the door of the house, and immediately after, Mr. Michael Williams, of Treviner (son of Mr. Williams of Scorrier), entered the room, and said, that he had galloped

out from Truro (from which Scorrier is distant seven miles), having seen a gentleman there who had come by that evening's mail from London, who said that he was in the lobby of the house of commons on the evening of the 11th, when a man called Billingham had shot Mr. Perceval; and that as it might occasion some great ministerial changes, and might affect Mr. Tucker's political friends, he had come out as fast as he could to make him acquainted with it, having heard at Truro that he had passed through that place in the afternoon, on his way to Scorrier. After the astonishment which this intelligence had created had a little subsided, Mr. Williams described most particularly the appearance and dress of the man that he saw in his dream fire the pistol, as he had before done of Mr. Perceval. About six weeks after, Mr. Williams having business in town, went, accompanied by a friend, to the house of commons, where, as has been already observed, he had never before been. Immediately that he came to the steps at the entrance of the lobby, he said: 'This place is as distinctly within my recollection, in my dream, as any room in my house;' and he made the same observation when he entered the lobby. He then pointed out the exact spot where Bellingham stood when he fired, and which Mr. Perceval had reached when he was struck by the ball, and where and how he fell. The dress, of both Mr. Perceval and Bellingham, agreed with the description given by Mr. Williams, even to the most minute particular."

"The Times" states, that Mr. Williams was then alive, and the witnesses to whom he made known the particulars of his dream, were also living; and that the editor had received the statement from a correspondent of unquestionable veracity.

NOTE IX.—Page 159.

The striking and important fact, established by this remarkable narrative, that prayer for the dead is, at least in some cases, availing, and therefore acceptable to God, will doubtless startle many a pious reader, and appear to him as opening the door to all the abuses which are currently practised by the church of Rome in reference to it. Let us hear what our author says further upon this subject, premising, however, that there is little reason to apprehend in protestant countries, in the present day, a recurrence to obsolete abuses, and that there are few who are so much in love with prayer as to expend it on what is generally conceived so hopeless a subject.

In the "Pocket Book for the Friends of Religion," 1810, our author

replies to the inquiry "whether it is lawful to pray for the dead," by saying: "The articles of faith of the protestant church answer decidedly in the negative; because they establish the principle that at death the eternal destiny of the individual is irrevocably decided. But this is contradicted by the belief of the whole Christian church, from the times of the apostles down to the Reformation, as well as by reason and experience. The Bible does not decide the point; yet it gives hints regarding the continuance of the purification of the soul after death; and if the latter takes place, prayer for the dead is not unavailing—it can not be detrimental in any case.

"In a considerable town, in which I dwelt, there lived an individual who was altogether a mere man of the world, and had no feeling for anything good or beautiful in the world, except money and property. To obtain these all his efforts were directed, and he gave himself no concern about God and religion, with the exception of the outward ceremonies of the church. This man had a son, who was just the contrary to his father; he was well-informed, sincerely pious, and susceptible of all that was good and beautiful. Nothing moved his father, while *he* was affected by everything; and, when his father's house was too hot for him, he was accustomed to come to me and tell me all his heart. When he was of a sufficient age to marry with decency, his father destined him a wife, who had money, and whose father had the same sentiments as himself. It did not at all depend upon my young friend, whether he would be able to love the girl or not: it was sufficient that she was rich, and thought as her parents and her future father-in-law did. My friend obeyed: he married, and became the slave of an unfeeling woman, and of avaricious parents.

"The young man gave himself all possible trouble to instil pious sentiments into his wife: he treated her extremely mildly and amiably, and prevented her in every reasonable wish; but he perceived no change in her—she continued a frigid and unsusceptible creature.

"This couple passed thus two years together; the woman was then seized with a violent fever and died, without her husband remarking even the slightest change in her, or any desire for her eternal salvation. This grieved him deeply, and there arose in his soul an unceasing intercession for the salvation of his wife. He did not reflect whether this was according to the articles of his church, but followed his inward impulse, and continued this inward prayer for a whole year. On the anniversary of the day on which his wife died, the impulse to pray for her became still stronger; he rose early in the morning, went to a distant and gloomy forest, prayed there the whole day with inde-

scribable earnestness, and returned home in the evening perfectly tranquillized.

"The next morning he went to his father, in order to inquire after his child: for his wife had left him one that was now about a year old. The grandfather had taken charge of it, because he had persons about him who could attend to it; which was not the case with the son.

"As soon as the father saw him, he said, with an unwonted degree of sympathy, 'I will tell you something: your wife was yesterday evening with me.' The son was struck with astonishment, and exclaimed, 'What! father! my wife?'—'No other,' rejoined the old man; 'for, on entering my bedroom yesterday evening about ten o'clock, after undressing myself, I got into bed, and was still sitting up in it after extinguishing the light, when the bodily figure of your wife came in at the door. She went to the cradle of your child, which was sleeping in it, and bent over it awhile; she then became quite light, so that she shone, and afterward soared away again.' This apparition caused uncommon joy to the young man; he was quite at ease in consequence. His father felt astonished, but this was all: he continued what he was before, an insensible, worldly-minded man—an additional proof that apparitions of spirits produce little or no effect on the improvement or conversion of the individual.

"Whoever possesses a knowledge of mankind must be convinced that this apparition was no work of the imagination; for this old man was incapable of such an illusion."

A similar instance of the efficacy of prayer for departed souls is furnished by our author in the same work for the year 1811. It is as follows:—

Extract of a letter from an enlightened and learned Divine in the north of Germany.

"I will now, in conclusion, mention to you a very edifying story of an apparition, for the truth of which I can vouch, with all that is dear to me. My late mother, a pattern of true piety, and who was continually engaged in prayer, lost, quite unexpectedly, after a short illness arising from a sore throat, my younger sister, a girl of about fourteen years of age. Now, as during her illness she had not spoken much with her on spiritual subjects, by no means supposing her end so near (although my father had done so), she reproached and grieved herself most profoundly, not only on this account, but also for not having sufficiently nursed and attended upon her, or for having neglected something, that might have brought on her death. This feeling took

so much hold of her, that she not only altered much in her appearance, from loss of appetite, but became so monosyllabic in speaking, that she never expressed herself except on being interrogated. She still, however, continued to pray diligently in her chamber. Being already grown up at the time, I spoke with my father respecting her, and asked him what was to be done, and how my good mother might be comforted. He shrugged up his shoulders, and gave me to understand that, unless God interposed, he feared the worst. Now, it happened that some days after, when we were all together, one Sunday morning, at church, with the exception of my mother—who remained at home—that, on rising up from prayer in her closet, she heard a noise as though some one was with her in the room. On looking about to ascertain whence the noise proceeded, something took hold of her invisibly and pressed her firmly to it, as if she had been embraced by some one, and the same moment she heard—without seeing anything whatever—very distinctly, the voice of her departed daughter, calling out quite plainly to her, '*Mamma! mamma! I am so happy—I am so happy!*' Immediately after these words the pressure subsided, and my mother felt and heard nothing more. But what a wished-for change did we all perceive in our dear mother on coming home! She had regained her speech and former cheerfulness; she ate and drank, and rejoiced with us at the mercy which the Lord had bestowed upon her; nor, during her whole life, did she ever notice again, with grief, the great loss which she had suffered by the decease of this excellent daughter."

This event took place at Levin, a village belonging to the duchy of Mecklenberg, not far from Demmin, in Prussian-Pomerania, in the year 1759, the Sunday before Michaelmas.

NOTE X.—Page 170.

In the journal of the Rev. John Wesley, there is an account given of an apparition, which, in many respects, bears great similarity to the foregoing, and must be accounted for on similar principles. It was related by the gentlewoman herself, and is as follows:—

"About thirty years ago, I was addressed, by way of marriage, by Mr. Richard Mercier, then a volunteer in the army. The young gentleman was quartered at that time in Charleville, where my father lived, who approved of his addresses and directed me to look upon him as my future husband. When the regiment left the town, he promised to return in two months and marry me. From Charleville

he went to Dublin, thence to his father's, and thence to England, where, his father having bought him a cornetcy of horse, he purchased many ornaments for the wedding, and, returning to Ireland, let us know that he would be at our house in Charleville in a few days. On this, the family was busied to prepare for his reception and the ensuing marriage; when one night, my sister Mary and I being asleep in our bed, I was awakened by the sudden opening of the side-curtain, and, starting up, saw Mr. Mercier standing by the bedside. He was wrapped up in a loose sheet, and had a napkin folded like a nightcap on his head. He looked at me very earnestly, and lifting up the napkin, which much shaded his face, showed me the left side of his head, all bloody and covered with his brains; the room, meantime, was quite light. My terror was excessive, which was increased by his stooping over the bed and embracing me in his arms. My cries alarmed the whole family, who came crowding into the room. Upon their entrance he gently withdrew his arms and ascended, as it were, through the ceiling. I continued for some time in strong fits. When I could speak, I told them what I had seen. One of them, a day or two after, going to the postmaster for letters, found him reading the newspapers, in which was an account that Cornet Mercier, going into Christ-church belfry, in Dublin, just after the bells had been ringing, and standing under the bells, one of them, which was turned bottom upward, suddenly turned again, struck one side of his head, and killed him on the spot. On further inquiry, we found he was struck on the left side of his head."

NOTE XI.—Page 188

The view which our author gives of apparitions from the invisible world, has in many points a striking resemblance to the sentiments which the Marquis de Marsay—a pious French protestant writer, whose works were published about the year 1735—expresses on this subject. He writes as follows:—

"I believe that there are three kinds of spirits which return to this world after the death of their bodies. The spirits of such as are in a state of condemnation, and which are in a very miserable condition, hover about and haunt the place where they have committed their evil deeds and iniquities. They remain at these places by Divine permission, and do all the evil they can, while at the same time they suffer intolerable torments and are very malignant. Some of this kind of spirits occasionally make themselves visible, which was the

case only a short time ago; for a pious clergyman wrote from the place, where he is still a minister, that a man, whom he himself had baptized—and who, after leading a wicked life, threw himself into a well and drowned himself, having previously thrown his dog into it—had thus shown himself. This event happened in the Palatinate, just when the French troops were at the place, who, shortly after the death of this man (whose body had been drawn up out of the well and buried in another place), placed a sentinel near the well. It so happened that, in the night, the sentinel saw the figure of a man at this well; he called out, 'Who's there?' but receiving no answer, he fired at the figure, but without effect; on which the sentinel ran upon the man with his drawn sword, but he vanished away. This event occasioned a great noise in the village, and the man was afterward seen several times at the well."

"The second kind of spirits are those which roam about, because they seek to free themselves from their state of purification by other means than by resignation to Divine justice: hence they seek help from those that fear God, and, in so doing, withdraw themselves from the Divine order. One of this kind of spirits showed itself to me in a very evident manner; but after I had directed it to Jesus Christ, its Savior and Redeemer, it returned no more. These are not evil spirits, but such as are still in their self-will, and therefore refuse to yield to the Divine order, by voluntarily submitting to the punishment imposed upon them, even as those mistaken souls do in this life, whom God conducts into the path of obscure faith, and into the trials and afflictions which accompany purification, to which they will not submit, and seek, though fruitlessly, other aid, instead of resigning themselves to God, and patiently and submissively enduring all that afflicts them. But, because they will not act thus, they are out of the Divine order, by which means they only prolong and increase their sufferings, and make their purification so much the more difficult and painful."

"The third kind of spirits, or rather souls that reappear, are those whose punishment is to be at some certain place in this world, because they have satisfied their passions in that place, and lived according to their lusts in an idolatrous manner; for that which now causes a man lust and pleasure must hereafter serve as his pain and punishment. Of this we have several instances: among others, that of a pious man, who after his death appeared to his daughter, who was likewise a pious person; and after conversing with her some time on his state, he began to turn pale, to tremble, and be much distressed, and said to his daughter that the time was now arrived when he must go and remain

for a time in his grave, with his putrifying and corrupting corpse; and that this happened to him every day, because, in his lifetime, he had too much affection and tenderness for his body."

In a later work of our author's already referred to (Pocket-Book for the Friends of Religion, for 1814), he inserts a letter, containing a similarly striking occurrence; which he premises by saying that he is acquainted with the whole family of the writer, parents and children, and vouches for the truth of the narrative, in so far as the account given by a heart that loves God and the truth can be trusted and confided in. The letter is as follows:—

"My brother, J. H. C——, was placed, by a certain reigning prince, as doctor of medicine in A——, and, on account of his peculiar abilities, the title of Aulic counsellor was at the same time conferred upon him. He resided there about four years, toward the close of which, he resolved, at the request of my late father, to return to H——, in order to be of service to him as well as to the rest of his family. We ardently looked for his arrival for some weeks, but in vain. During this state of hopeful expectation of soon being able to embrace my brother, I dreamed, one night, a short time before Christmas, that I saw my brother on horseback, who said to me that he was on a journey; he would therefore give me several commissions to my parents. I observed that his expression of countenance appeared very strange, and asked him why he looked so blue-black in the face: on which he made answer that it was occasioned by the new cloak he had put on, which was dyed with indigo. On this he reached me his hand; but, while giving him mine, his horse began to plunge, which terrified me and I awoke. Not long after awaking, the door of my room opened, some one came to my bedside and drew aside the curtains, when I perceived the natural figure of my brother in his night-gown. After standing there a few minutes, he went to the table, took up the snuffers and let them fall, and then shut the room-door again. Fear, apprehension, and terror, overpowered me to such a degree, that I could not stay in bed any longer. I begged my eldest sister, who also witnessed this scene, to accompany me to my parents. On entering the chamber of the latter, my father was astonished, and asked me the reason of my nocturnal coming. I besought him to spare me with the answer till the morrow, and only permit me to pass the night in his room, to which he assented. As soon as I awoke in the morning, I was called upon by my parents to relate what had happened, which my eldest sister confirmed. The circumstance seemed so remarkable to my father—who, as is well known, is by no means superstitious—

that he noted down the night and the hour. About three weeks after, my father received the melancholy intelligence of my brother's decease; when it appeared that he had died the same night and the same hour, of an epidemic disorder, in which he had been suffocated, and his face had become quite black. In the last days of his illness, he had spoken continually of his family, and had wished for nothing more ardently, than to be able to speak once more with me.

"S——, 24*th July*, 1811."

NOTE XII.—Page 225.

To illustrate and confirm the various relations and statements given by our author respecting apparitions from the invisible world, we subjoin a most remarkable account of a developed faculty of presentiment, extracted from the journal of the Rev. John Wesley, who has premised it with a few remarks, which manifest a striking coincidence with the views and sentiments expressed by our author:—

"25*th May*, 1768.—Being at Snnderland, I took down, from one who had feared God from her infancy, one of the strangest accounts I ever read: and yet I can find no pretence to disbelieve it. The well-known character of the person excludes all suspicion of fraud, and the nature of the circumstances themselves excludes the possibility of a delusion.

"It is true there are several of them I do not comprehend: but this is, with me, a very slender objection; for what is it which I *do* comprehend, even of things which I see daily? Truly not 'the smallest grain of sand or spire of grass.' I know not how the one grows, nor how the particles of the other adhere together. What pretence have I, then, to deny well-attested facts, because I can not comprehend them?

"It is true, likewise, that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and apparitions, as mere old wives' fables. I am sorry for it; and I willingly take this opportunity of entering my solemn protest against this violent compliment, which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition, not only to the Bible, but to the suffrages of the wisest and best of men in all ages and nations. They well know (whether

Christians know it or not), that the giving up of witchcraft* is, in effect, giving up the Bible; and they know, on the other hand, that *if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (deism, atheism, materialism) falls to the ground.* I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed, there are numerous arguments besides, which abundantly confute their vain imaginations, but we need not be hooted out of one; neither reason nor religion requires this.

"One of the capital objections to all these accounts, which I have known urged over and over, is this: 'Did you ever see an apparition yourself?' No, nor did I ever see a murder, yet I believe there is such a thing; yea, and that, in one place or another, murder is committed every day. Therefore, I can not, as a reasonable man, deny the fact, although I never saw it, and perhaps never may. The testimony of unexceptionable witnesses fully convinces me of both the one and the other.

"Elizabeth Hobson was born in Sunderland, in the year 1744. Her father dying when she was three or four years old, her uncle, Thomas Rea, a pious man, brought her up as his own daughter. She was serious from a child, and grew up in the fear of God. Yet she had deep and sharp convictions of sin, till she was about sixteen years of age, when she found peace with God, and from that time the whole tenor of her behavior was suitable to her profession.

"On Wednesday, May 25, 1768, and the three following days, I talked with her at large; but it was with great difficulty I prevailed on her to speak. The substance of what she said was as follows:—

"'From my childhood, when any of our neighbors died, whether men, women, or children, I used to see them, either just when they died, or a little before: nor was I at all afraid, it was so common. Indeed, many times I did not then know they were dead. I saw many of them by day, many by night. Those that came when it was dark brought light with them. I observed that little children and many grown persons had a bright, glorious light around them; but many had a gloomy, dismal light, and a dusky cloud over them.

"'When I told my uncle this, he did not seem to be at all surprised at it, but several times said, "Be not afraid, only take care to fear and serve God; as long as he is on your side, none will be able to hurt you." At other times he said—dropping a word now and then, but seldom answering me any questions about it—"Evil spirits very

* The operation of malignant or infernal influence.

seldom appear but between eleven at night and two in the morning; but after they have appeared to the person a year, they frequently come in the daytime. Whatever spirits, good or bad, come in the day, they come at sunrise, at noon, and at sunset."

"'When I was between twelve and thirteen, my uncle had a lodger, who was a very wicked man. One night I was sitting in my chamber, about half an hour after ten, having by accident put out my candle, when he came in all over in a flame. I cried out, "William, why do you come in so to fright me?" He said nothing, but went away. I went after him into his room, but found he was fast asleep in bed. A day or two after he fell ill, and within the week died in raging despair.

"'I was between fourteen and fifteen, when I went very early one morning to fetch up the kine. I had two fields to cross into a low ground, which was said to be haunted. Many persons had been frighted there, and I had myself often seen men and women (so many, at times, that they were out of count) go just by me and vanish away. This morning, as I came toward it, I heard a confused noise, as of many people quarrelling; but I did not mind it, and went on till I came near the gate. I then saw on the other side a young man, dressed in purple, who said, "It is too early; go back whence you came, and the Lord be with you and bless you:" and presently he was gone.

"'When I was about sixteen, my uncle fell ill, and grew worse and worse for three months. One day, having been sent out on an errand, I was coming home through a lane, when I saw him in the field coming swiftly toward me. I ran to meet him, but he was gone. When I came home, I found him calling for me. As soon as I came to his bedside, he clasped his arms round my neck, and, bursting into tears, earnestly exhorted me to continue in the ways of God, kept his hold, till he sunk down and died; and even then they could hardly unclasp his fingers. I would fain have died with him, and wished to be buried with him, dead or alive.

"'From that time, I was crying from morning till night, and praying that I might see him. I grew weaker and weaker, till one morning, about one o'clock, as I was lying, crying as usual, I heard some noise, and, rising up, saw him come to the bedside. He looked much displeased, shook his head at me, and in a minute or two went away.

"'About a week after, I took to my bed, and grew worse and worse, till in six or seven days my life was despaired of. Then, about eleven at night, my uncle came in. looked well pleased, and sat down

on the bedside. He came every night after, at the same hour, and stayed till cock-crowing. I was exceeding glad, and kept my eyes fixed on him all the time he stayed. If I wanted drink or anything, though I did not speak or stir, he fetched it and set it on the chair by the bedside. Indeed, I could not speak. Many times I strove, but could not move my tongue. Every morning, when he went away, he waved his hand to me, and I heard delightful music, as if many persons were singing together.

"'In about six weeks I grew better. I was then musing one night, whether I did well in desiring he might come, and I was praying that God would do his own will, when he came in and stood by the bedside. But he was not in his usual dress: he had on a white robe, which reached down to his feet. He looked quite well pleased. About one, there stood by him a person in white, taller than he, and exceedingly beautiful. He came with the singing as of many voices, and continued till near cock-crowing. Then my uncle smiled, and waved his hand toward me twice or thrice. They went away with inexpressibly sweet music, and I saw him no more.

"'In a year after this a young man courted me, and in some months we agreed to be married. But he purposed to take another voyage first, and one evening went on board his ship. About eleven o'clock, going out to look for my mother, I saw him standing at his mother's door, with his hands in his pockets and his hat pulled over his eyes. I went to him and stretched out my hand to put up his hat, but he went swiftly by me, and I saw the wall, on the other side of the lane, part as he went through, and then immediately close after after him. At ten the next morning he died.

"'A few days after, John Simpson, one of our neighbors—a man that truly feared God, and one with whom I was particularly acquainted—went to sea as usual. He sailed out on a Tuesday. The Friday night following, between eleven and twelve o'clock, I heard one walking in my room, and every step sounded as if he was stepping in water. He then came to the bedside in his sea-jacket, all wet, and stretched his hand over me. Three drops of water fell on my breast, and felt as cold as ice. I strove to awake his wife, who lay with me; but I could not, any more than if she was dead. Afterward I heard that he was cast away that night. In less than a minute he went away; but he came to me every night for six or seven nights following, between eleven and two. Before he came, and when he went away, I always heard sweet music. Afterward he came both day and night—every night about twelve, with the music at his coming and

going; and every day at sunrise, noon, and sunset. He came—whatever company I was in—at church, in the preaching-house, at my class; and was always just before me, changing his posture as I changed mine. When I sat, he sat; when I kneeled, he kneeled; when I stood, he stood likewise. I would fain have spoken to him, but I could not; when I tried, my heart sunk within me. Meantime it affected me more and more; so that I lost my appetite, my color, and my strength. This continued ten weeks, while I pined away, not daring to tell any one. At last he came four or five nights without any music, and looked exceeding sad. On the fifth night he drew the curtains of the bed violently to and fro, still looking wistfully at me and as one quite distressed. This he did two nights: on the third, I lay down about eleven, on the side of the bed. I quickly saw him walking up and down the room. Being resolved to speak to him, but unwilling any should hear, I rose and went up into the garret. When I opened the door I saw him walking toward me, and shrunk back, on which he stopped and stood at a distance. I said, "In the name of the Father, Son, and Holy Ghost, what is your business with me?" He answered, "Betsy, God forgive you for keeping me so long from my rest! Have you forgot what you promised before I went to sea—to look to my children if I was drowned? You must stand to your word, or I can not rest." I said, "I wish I was dead." He said, "Say not so; you have more to go through before then: and yet, if you knew as much as I do, you would not care how soon you died. You may bring the children on in their learning while they live; they have but a short time." I said, "I will take all the care I can." He added, "Your brother has written for you to come to Jamaica; but if you go, it will hurt your soul. You have also thoughts of altering your condition; but if you marry him you think of, it will draw you from God, and you will neither be happy here nor hereafter. *Keep close to God*, and go on in the way wherein you have been brought up." I asked, "How do you spend your time?" He answered, "In songs of praise. But of this you will know more by-and-by; for where I am, you will surely be. I have lost much happiness in coming to you; and I should not have stayed so long without using other means to make you speak, but the Lord would not suffer me to fright you. Have you anything more to say? It draws near two, and after that I can not stay. I shall come to you twice more before the death of my two children. God bless you!" Immediately I heard such singing, as if a thousand voices joined together. He then went down stairs, and I followed him to the first landing. He smiled, and I said, "I

desire you will come back." He stood still till I came to him. I asked him one or two questions, which he immediately answered, but added, "I wish you had not called me back, for now I must take something from you." He paused a little, and said, "I think you can best part with the hearing of your left ear." He laid his hand upon it, and in the instant it was as deaf as a stone, and it was several years before I recovered the least hearing of it. The cock crowed as he went out of the door, and then the music ceased. The elder of his children died at about three and a half, the younger before he was five years old. He appeared before the death of each, but without speaking. After that I saw him no more.

"'A little before Michaelmas, 1763, my brother George, who was a good young man, went to sea. The day after Michaelmas-day, about midnight, I saw him standing by my bedside, surrounded with a glorious light, and looking earnestly at me. He was wet all over. That night, the ship in which he sailed split upon a rock, and all the crew were drowned.

"'On April 9, 1767, about midnight, I was lying awake and saw my brother John standing by my bedside. Just at that time he died in Jamaica.

"'By his death I became entitled to a house in Sunderland, which was left us by my grandfather, John Hobson, an exceeding wicked man, who was drowned fourteen years ago. I employed an attorney to recover it from my aunt, who kept possession of it; but, finding more difficulty than I expected, in the beginning of December I gave it up. Three or four nights after, as I rose up from prayer, a little before eleven, I saw him standing at a small distance. I cried out, "Lord bless me! what brings you here?" He answered, "You have given up the house: Mr. Parker advised you so to do; but if you do, I shall have no rest. Indeed, Mr. Dunn, whom you have employed, will do nothing for you. Go to Durham; employ an attorney there, and it will be recovered." His voice was loud, and so hollow and deep, that every word went through me. His lips did not move at all, nor his eyes, but the sound seemed to rise out of the floor. When he had done speaking, he turned about and walked out of the room.

"'In January, as I was sitting on the bedside, a quarter before twelve, he came in, stood before me, looked earnestly at me, then walked up and down, and stood and looked again. This he did for half an hour, and thus he came every other night for about three weeks. All this time he seemed angry, and sometimes his look was

quite horrid and furious. One night I was sitting up in bed, crying, when he came and began to pull off the clothes. I strove to touch his hand, but could not, on which he shrunk back and smiled.

"'The next night but one, about twelve, I was again sitting up and crying, when he came and stood at the bedside. As I was looking for a handkerchief, he walked to the table, took one up, brought and dropped it upon the bed. After this he came three or four nights, and pulled the clothes off, throwing them on the other side of the bed.

"'Two nights after, he came as I was sitting on the bedside, and, after walking to and fro, snatched the handkerchief from my neck: I fell into a swoon. When I came to myself, he was standing just before me; presently he came close to me, dropped it on the bed, and went away.

"'Having had a long illness the year before, having taken much cold by his frequent pulling off the clothes, and being worn out by these appearances, I was now mostly confined to my bed. The next night, soon after eleven, he came again. I asked, "In God's name, why do you torment me thus? you know it is impossible for me to go to Durham now. But I have a fear that you are not happy, and beg to know whether you are or not." He answered, after a little pause, "That is a bold question for you to ask. So far as you knew me to do amiss in my lifetime, do you take care to do better." I said, "It is a shocking affair to live and die after that manner." He replied, "It is no time for reflection now; what is done can not be undone." I said, "It must be a great happiness to die in the Lord." He said, "Hold your tongue! hold your tongue! At your peril, never mention such a word before me again." I was frightened, and strove to lift up my heart to God. He gave a shriek and sunk down at three times, with a loud groan at each time, Just as he disappeared, there was a large flash of fire, and I fainted away.

"'Three days after, I went to Durham and put the affair into Mr. Hugill the attorney's hands. The next night, about one, he came in; but, on my taking up the Bible, he went away. A month after, he came about eleven. I said, "Lord bless me! what has brought you here again?" He said, "Mr. Hugill has done nothing, but wrote one letter: you must write, or go to Durham again: it may be decided in a few days." I said, "Why do you not go to my aunts, who keep me out of it?" He answered, "I have no power to go to them, and they can not bear it. If I could, I would go to them, were it only to warn them; for I doubt where I am, I shall get too many to bear me company." He added, "Take care! there is mischief laid

in Peggy's [her aunt's] hand; she will strive to meet you coming from the class. I do not speak to hinder you from going to it, but that you may be cautious. Let some one go with you and come back with you, though whether you will escape or not I can not tell." I said, "She can do no more than God will let her." He answered, "We have all too little to do with him: mention that word no more. As soon as this is decided, meet me at Boyldon hill [about half a mile from the town] between twelve and one at night." I said, "That is a lone place for a woman to go at that time of night. I am willing to meet you at the Ballast hills or in the churchyard." He said, "That will not do; but what are you afraid of?" I answered, "I am not afraid of you, but of rude men." He said, "I will set you safe, both thither and back again." I asked, "May I not bring a minister with me?" He replied, "Are you thereabouts? I will not be seen by any but you. You have plagued me sore enough already: if you bring any one with you, take what follows."

"'From this time he appeared every night between eleven and two. If I put out the fire and candle, in hopes I should not see him, it did not avail; for, as soon as he came, all the room was light, but with a dismal light, like that of flaming brimstone; but whenever I took up the bible or kneeled down—yea, or prayed in my heart—he was gone.

"'On Thursday, May 12, he came about eleven, as I was sitting by the fire. I asked, "In God's name, what do you want?" He said, "You must either go or write to Durham: I can not stay from you till this is decided, and I can not stay where I am." When he went away, I fell into a violent passion of crying, seeing no end to my trouble. In this agony I continued till after one, and then fell into a fit. About two o'clock I came to myself, and saw, standing at the bedside, one in a white robe which reached down to his feet. I cried, "In the name of the Father, Son, and Holy Ghost." He said, "The Lord is with you; I am come to comfort you. What cause have you to complain and murmur thus for your friends? Pray for them and leave them to God. Arise and pray." I said, "I can pray none." He said, "But God will help you; only keep close to God. You are backward, likewise, in praying with others, and afraid to receive the Lord's supper: break through that backwardness and that fear. The Lord bless yon and be ever with you!" As he went away, I heard many voices singing hallelujah, with such melody as I never heard before. All my trouble was gone and I wanted nothing but to fly away with them.

"'*Saturday*, 28*th*.—About twelve, my grandfather stood at my bedside. I said, "In God's name, what do you want?" He said, "You do not make an end of this thing: get it decided as soon as possible. My coming is as uneasy to myself as it can be to you." Before he came, there was a strong smell of burning, and the room was full of smoke, which got into my eyes and almost blinded me for some time after.

"'*Wednesday*, 21*st June*.—About sunset, I was coming up stairs at Mr. Knot's, and I saw him coming toward me out of the opposite room. He went close by me on the stair-head. Before I saw him, I smelt a strong smell of burning, and so did Miss Hasmer. It got into my throat and almost stifled me. I sat down and fainted away.

"'On Friday, July 3, I was sitting at dinner, when I thought I heard one come along the passage. I looked about and saw my aunt, Margaret Scot, of Newcastle, standing at my back. On Saturday I had a letter informing me that she died on that day.'

"Thus far Elizabeth Hobson.

"On Sunday, July 10, I received the following letter from a friend, to whom I had recommended her:—

"SUNDERLAND, 6*th July*, 1768.

"I wrote you word before, that Elizabeth Hobson was put into possession of the house. The same night, her old visitant, who had not troubled her for some time, came again and said, 'You must meet me at Boyldon hill on Thursday night, a little before twelve. You will see many appearances, who will call you to come to them; but do not stir, neither give them any answer. A quarter before twelve I shall come and call you, but still do not answer nor stir.' She said, 'It is a hardship upon me for you to desire me to meet you there. Why can not you take your leave now?' He answered, 'It is for your good that I desire it. I can take my leave of you now; but if I do, I must take something from you, which you would not like to part with.' She said, 'May not a few friends come with me?' He said, 'They may, but they must not be present when I come.'

"That night, twelve of us met at Mr. Davison's (about a quarter of a mile from the hill), and spent some time in prayer. God was with us of a truth. Then six of us went with her to the place, leaving the rest to pray for us. We came thither a little before twelve, and then stood at a small distance from her. It being a fine night, we kept her in our sight, and spent the time in prayer. She stood there till a few minutes after one. When we saw her move, we went to

meet her. She said, 'Thank God, it is all over and done! I found everything as he told me. I saw many appearances, who called me to them, but I did not answer nor stir. Then he came and called me at a distance, but I took no notice. Soon after he came up to me and said, "You are come well fortified."' He then gave her the reasons why he requested her to meet him at that place, and why he could take his leave there, and not in the house, without taking something from her. But withal, he charged her to tell this to no one, adding, 'If you disclose this to any creature, I shall be under the necessity of troubling you as long as you live; if you do not, I shall never trouble you, nor see you any more, either in time or eternity.' He then bade her farewell, waved his hand, and disappeared."

It would be easy to multiply well-authenticated instances of apparitions from the invisible world, which have occurred in our own country; but as those which have been already adduced are sufficient to confirm and establish the theory laid down in this work, we will only add the following:—

Extract of a Letter from Mr. James Hamilton.

"DUNBAR, 26*th May*, 1784.

"The servant of Dr. Menzie, physician at Dumfries, in Scotland, told his master and many others that the Laird of Cool, lately dead, appeared to him, rode him down and killed his horse; that he appointed him to meet him some time after at such a place, which he promised to do. But Mr. Paton, then minister of Dumfries, advised him to break that promise.

"Mr. Ogilvie, then minister at Innerwick near Dunbar, on hearing this, blamed Mr. Paton much, saying, 'Had he been there, he would not only have advised him to keep his promise, but would have gone with him.' The ensuing relation of what followed, written in Mr. Ogilvie's own hand, was found in his desk, after his death, by Mrs. Ogilvie. She gave it to Mr. Lundie, now minister of Oldhamstocks, who gave it to me.

"JAMES HAMILTON."

The following is transcribed from Mr. Lundie's copy:—

"On February 3, 1772, at seven o'clock at night, as I was coming up the burial-road, one came riding up after me. Looking back, I called out, 'Who is there?' He answered, '*The Laird of Cool.*' Thinking it was some one who wanted to put a trick upon me, I struck at him with my cane. It found no resistance, but flew out of my

hand to the distance of about twenty yards. I alighted and took it up, but found some difficulty in mounting, partly by the ramping of my horse, and partly by a trembling, which ran through my joints. He stopped till I came up to him again, and I said, 'If you are the Laird of Cool, what is your business with me?' He answered, 'You have undertaken what few in Ridsdale would.' I asked, in surprise, 'What have I undertaken?' He answered, 'Last sabbath, you blamed Mr. Paton for advising the young man not to keep his promise, and said you would be willing to go with him yourself.'

"*Ogilvie.* Who informed you that I said so?

"*Cool.* We that are dead know many things that the living know nothing about. All I want is, that you will fulfil your promise, and deliver my commissions to my wife.

"*Ogilvie.* Did I say I would go all the way to Dumfries upon such an errand? It never entered into my thoughts.

"*Cool.* What was in your thoughts I do not know; but I can depend upon my information, that these were your words. But I see you are in some disorder; I will wait upon you again, when you have more presence of mind.

"By this time we were come below the churchyard, and while I was considering whether I had promised or no, he broke from me through the churchyard with amazing violence, and with such a whizzing noise as put me into more disorder than before. When I came to my house, my wife, seeing me very pale, inquired what ailed me. I told her I was a little uneasy, and desired something to drink. Being thereby eased and refreshed, I retired to my closet to meditate on this astonishing adventure.

"On the 5th of March, 1772, as I was riding, about sunset, near William White's marsh, the Laird of Cool came riding up to me again and said, 'Be not afraid: I will do you no harm.' I replied, 'I am not in the least afraid, for I know that He in whom I trust is stronger than all of you put together.'

"*Cool.* You are safe from me as when I was alive.

"*Ogilvie.* Then let us have a free conversation together, and give me some information about the other world.

"*Cool.* What information do you want from me?

"*Ogilvie.* Are you in a state of happiness, or not?

"*Cool.* That is a question I will not answer. Ask something else.

"*Ogilvie.* I ask, then, what sort of a body is that you appear in?

"*Cool.* It is not the same body wherein I was witness to your marriage, nor that in which I died—that is rotting in the grave—but it is

such a body as answers me in a moment. I can fly as fast in this body as without it. If I would go to London, to Jerusalem, or to the moon, I can perform those journeys equally soon, for it costs me nothing but a thought. This body is as fleet as your thought. In the time you can turn your thoughts to Rome, I can go there in person.

"*Ogilvie.* But tell me, have you not yet appeared before God, and received sentence from him as a Judge?

"*Cool.* Never yet.

"*Ogilvie.* It is commonly believed there is a particular judgment immediately after death, and a general one at the last day.

"*Cool.* No such thing—no such thing. There is no trial, no sentence till the last day. The heaven good men enjoy immediately after death, consists in the serenity of their minds, the satisfaction of a good conscience, and the certain hope of glory everlasting. The hell which the wicked suffer immediately after death, consists in their wickedness, in the sting of an awakened conscience, the terror of facing the great Judge, and of everlasting torments;—and their misery, when dead, bears a due proportion to the evil they did when living; but some of these, although not good, were far less wicked than others, and so are far less miserable: and, on the other hand, some were not wicked in this life, yet had but a small degree of goodness, and their faces are not more various in life than their circumstances are after death.

"*Ogilvie.* To pass this, there is another question I want to ask: How came you to know what I said to Mr. Paton? were you with us, though invisible?

"*Cool.* I was not: but you must know, that not only angels are continually sent from heaven to guard and comfort good men, but also the spirits of holy men are employed on the same errand.

"*Ogilvie.* But has every man his guardian angel?

"*Cool.* Not every man, but many particular men have; and there are few families but have one attending them. From what you have heard of spirits, you may easily conceive how one may be serviceable to each member of the family, even when far distant from each other. Yea, one powerful angel or departed spirit is sufficient for some villages; but to a great city, many angels or departed spirits are assigned, who are superintended by one great angel. Now Satan, in the government of his kingdom, apes the kingdom of Christ as much as possible. Accordingly, he sends out missionaries too; but because he has plenty of them, he frequently commissions two or three to attend one family, if it be of great power or influence.

"*Ogilvie.* I can not understand how the evil angels should be more numerous than the good ones.

"*Cool.* Whatever the number of devils be, it is certain the number of wicked spirits departed, who are employed on this errand, is abundantly greater than that of the good ones. And there is as great a difference between the good and bad spirits as there is between the good and bad angels, with regard to their knowledge, activity, strength, and faculties. Yea, some departed souls exceed some of the original angels in all these respects. Now, both the good and evil angels have stated times of rendezvous, at which the principal angels (good and bad) that have the charge of towns, cities, or kingdoms (not to mention villages or individuals), hear all that is transacted. Many things false are related among the living, but nothing among the dead. Indeed, an evil spirit would not scruple telling a falsehood, if he could gain anything by it; but he can not. Nay, in making his report, he must tell nothing but the truth, or wo be to him! But, besides their monthly, quarterly, and yearly meetings, departed spirits may take a trip to see each other when they please. Three of these informed me of what you said: Andrew Akeman, that attends Mr. Thurston's family; James Corbett, that waits on Mr. Paton's family, and was looking after Mrs. Paton when she was at your house; and an original emissary appointed to wait on yours.

"At this I was much surprised, and, after a little reflection, I asked, 'And is there an emissary from hell that attends my family?'

"*Cool.* You may depend upon it there is.

"*Ogilvie.* And what is his business?

"*Cool.* To divert you from your duty, and make you do as many ill things as he can; for much depends on having the minister on his side.

"On this I was struck with a horror I can not express; but after a time, recollecting myself, I said, 'But is there a devil that attends our family, though invisibly?'

"*Cool.* As sure as you breathe. But there is also a good angel that attends your family, and is stronger than he.

"*Ogilvie.* Are you sure of this?

"*Cool.* Yes, and there is one just now riding on your right arm. But he might have been elsewhere, for I meant you no harm.

"*Ogilvie.* How long has he been with me?

"*Cool.* Only since we passed Branskie: but now he is gone.

"*Ogilvie.* I desire now to part with you, and to see you another time.

"*Cool.* Be it so. I want your help of another kind. Now I bid you farewell. So saying, he went off at the head of the path going to Elmsclough.

"On April 5th, 1772, as I was returning from Oldhamstocks, Cool struck up with me at the ruinous enclosure. I said to him, 'I am glad to see you; what are now your demands upon me?'

"*Cool.* All I desire is that you will go to my wife, who possesses all my effects, and inform her of the following particulars: first, I owed Provost Crosby five hundred pounds Scots, with three years' interest. On his death, my brother and I forged a discharge; and when his heir wrote to me concerning this bond, I showed him the discharge and silenced him. Secondly, when I heard of Robert Kennedy's death, I forged a bill of one hundred and ninety pounds sterling, which was paid me. Thirdly, when Thomas Greor died, I owed him thirty-six pounds sterling: I met with a poor lad, a writer, whom I told I had paid Thomas Greor's account, but I had not a receipt, which I desired he would write for me. He flew into a passion and said he would rather be hanged. I said, 'Nay, I was but in jest;' and desired he would never mention it to any. Fourthly, I sent for your brother, who did all I desired for a guinea, and, for a guinea and a half more, gave me a discharge for two hundred pounds more (Scots), which I owed your father-in-law. But what vexes me more than all the rest, is the injustice I did Homer Maxwell, for whom I was factor. I had borrowed two thousand marks from him, two hundred of which he had borrowed from another. For this I gave him my bond. He died that year, leaving nine children. His wife died a month before him. His eldest daughter desired me to look over the papers, and to give her an account of their stock and debts. I slipped his bond into my pocket, whereby his circumstances proved bad, and the nine children are all starving. These things I beg you will represent to my wife, and let them be rectified. She has funds sufficient. If this be done, I think I shall be easier.

"After a short pause, I answered, 'It is a good errand you would send me on—to do justice to the oppressed—and I might be a gainer myself; yet I beg a little to consider on the matter. You need not bid me take courage; for, though I see what your state is, I am no more afraid of you than of a new-born child. Tell me, then, since your agility is such that in the twinkling of an eye you can fly a thousand miles, why can not you fly to your wife, empty her bags into your hat invisibly, and do these people justice?'

"*Cool.* I can not.

"*Ogilvie.* But you say, if these things were rectified, you should be easier. I can not understand that; for, whatever justice be now done to the people, the guilt of the injustice still lies upon you. But why can not you take money to pay your debts?

"*Cool.* I can not touch any man's money, by reason of those who are the stated guardians of justice.

"*Ogilvie.* Nay, but do not men take then money of others continually? and can not *you* do it, that can put yourself into a hundred shapes?

"*Cool.* God will not suffer us to injure men; and indeed, men may guard themselves against men, but not against spirits. Were not these restrained, nothing that a man had would be safe.

"*Ogilvie.* But might you not go to the mines of Mexico, where there is gold enough that would never be missed?

"*Cool.* No spirits, good or bad, have any power to touch money or gold.

"*Ogilvie.* But what hinders bad spirits from doing it?

"*Cool.* A superior Power, that guards and governs all.

"*Ogilvie.* But why can not you go to your wife yourself, and tell her what you have on your mind?

"*Cool.* That is one of the questions I will not answer. But if you will go, I will make you full satisfaction for your trouble.

"On the 10th of April, coming from Old Cambus, I met him again upon the post-road, on the head of the heath called the Pees. He asked whether I had considered the matter. I said to him, 'I have, and am of the same opinion still: for what a fool should I make of myself, if I were to go to Dumfries, and tell your wife that you had appeared to me and told me of many forgeries and villanies you had committed, for which it behooved her to make reparation? Is it probable she would part with her money? Would she not rather say I was mad, if she did not sue me for scandal? But, dropping these matters till our next interview—'"

Here the manuscript ends. Whether Mr. Ogilvie did not see him any more, or whether death prevented his writing the rest of their conversation, is not certain.

THE END.

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"Poe's writings are distinguished for vigorous and minute analysis, and the skill with which he has employed the strange fascination of mystery and terror. There is an air of reality in all his narrations—a dwelling upon particulars, and a faculty of interesting you in them such as is possessed by few writers except those who are giving their own individual experiences. The reader can scarcely divest his mind, even in reading the most fanciful of his stories, that the events of it have not actually occurred, and the characters had a real existence."—*Philadelphia Ledger.*

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"A complete collection of the works of one of the most talented and singular men of the day. Mr. Poe was a genius, but an erratic one—he was a comet or a meteor, not a star or sun. His genius was that almost contradiction of terms, an analytic genius. Genius is nearly universally synthetic—but Poe was an exception to all rules. He would build up a poem as a bricklayer builds a wall; or rather, he would begin at the top and build downward to the base; and yet, into the poem so *manufactured*, he would manage to breathe the breath of life. And this fact proved that it was not *all* a manufacture—that the poem was also, to a certain degree, a growth, a real plant, taking root in the mind, and watered by the springs of the soul."—*Saturday Post.*

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